THE TRUE ORIGIN OF MORMON POLYGAMY

CHAS. A. SHOOK.

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LIEUT. GEN. JOSEPH SMITH,

Mormon Prophet.

Joseph Smith.

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The True Origin of Mormon Polygamy

By

CHARLES A. SHOOK

> If Joseph Smith ever taught or practiced the doctrine of polygamy, we ask, When? Where? or by what testimony can he be thus convicted? And until these interrogatories are properly answered, we shall feel justified in flaunting back the statement that he taught or practiced polygamy in the face of his accusers as an unmitigated slander and villainous persecution.—*Elder Willard J. Smith.*

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Foreword

THE first edition of "The True Origin of Mormon Polygamy" was published in the year 1910. This edition being disposed of, the second is now presented to the public.

At the time that this book was first written, the author had at hand but few of the original works of the Mormon Church, but, since its appearance, through the kindness of Mr. Z. H. Gurley, of Canton, Missouri, now deceased, and Hon. A. T. Schroeder, of Cos Cob, Connecticut, he has had access to nearly all of the old literature of Mormonism, from which he has made a number of extracts both for the body of the work and also for a large number of footnotes which confirm what has already been written.

To the Josephite Mormon who may chance to read this production, we simply say: Consult your own early literature and you will find that what the author has written is true. The celebrated Berrien collection of Mormon books, pamphlets and papers in New York City and the Schroeder collection in the State Historical Building at Madison, Wisconsin, with the files of the *Sangamo Journal* at Springfield, Illinois, will afford you the facilities to ascertain what the true character of things was at Nauvoo between the years 1839 and 1844.

In putting this book out, our intention is not simply to expose the foibles of Joseph Smith as a mere man. If he had made no extraordinary claims, his mistakes would have been buried long ago, as the mistakes of thousands of men have been. But, when his followers present him to the world as a prophet and religious teacher, so immaculate in life that even God could use him as his monthpiece, it is quite another thing, and they must answer for his misdeeds before an intelligent and virtuous public. It will not do for them to hide behind the plea that the charges made are simply "a tissue of lies" or cringe beneath the mantle of

affected innocence. The stain of sin is upon the garments of Mormonism, and the world at large believes that the hand of Joseph Smith placed it there. So, the evasive cry of "persecution" will not satisfy the ears of the enlightened people of this generation nor draw out their sympathy when boldly confronting them are the evidences which go to prove that he was the author and originator of that polygamic system which has been one of the foulest blots upon our national escutcheon. Therefore, the duty that plainly confronts the Reorganized Church is to meet the claims presented and overthrow them, if they can.

To the fact that the members of the Reorganized Church are usually good and law-abiding citizens, I cheerfully bear witness. They will compare favorably with the members of other churches, but they are no better. As I make this acknowledgment, let no man put on a shoe that does not fit him. What has been written is in respect to the evil designs and practices of the original leaders, and does not apply to the rank and file to-day. No one, who has studied the history of the Mormon movement, will for one moment believe that there is any more connection between the Josephite and Brighamite Churches than there is between the Presbyterian and the Roman Catholic. The former have fought their polygamic brethren with a zeal that would be commendable if it were consistent. But, while they strongly oppose polygamy now, they own and acknowledge as prophet a man who has confessed to being the father of the celebrated "Revelation on Celestial Marriage," which has been the basis of the doctrine of the plurality of wives in Utah. (See *Millennial Star*, xxi. 715).

In closing, we wish to say a word in our own defense. The charge has been made that this book has been written that the author might "realize a little pecuniary profit" from its sale. This charge is not true. Not one cent of profit or royalty will find its way into his pocket. It is put out solely in the interest of truth. CHARLES A. SHOOK.

EDDYVILLE, NEBRASKA, November 1, 1913.

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The True Origin of Mormon Polygamy

CHAPTER I.

The Rise and Progress of Mormonism—The Differences Between the Brighamite and Josephite Churches—The Book of Mormon on Polygamy.

Joseph Smith, the Mormon "Prophet," was born in the village of Sharon, Windsor County, Vermont, December 23, 1805. He was the fourth of ten children and was reared in ignorance, poverty, indolence and superstition. In his tenth year, the family removed to Palmyra, Ontario County, New York, four years afterwards removing to Manchester, in the same county, where his career as a prophet began.

When Joseph was in his fifteenth year, according to his own account, he received his first religious impressions. The three churches of his town, the Methodist, Presbyterian and Baptist, had held long protracted meetings and his feelings were considerably wrought upon, while at the same time he was perplexed to know just which of the churches to join. He finally decided to make the matter a subject of prayer, and so, retiring to the forest, he called upon the Lord, stating his desires and perplexities. His prayer was soon answered by the appearance of the Father and the Son, the former of

whom told him that he must unite with none of the existing sects, as they were all wrong and their professors all corrupt.

On the 21st of September, 1823, he had another vision, in which the angel Moroni appeared and revealed to him the exact spot where a set of plates lay buried on which was engraved, in the "Reformed Egyptian" language, the history of ancient America. The following day, he repaired to the spot, which was on a hill near the village of Manchester, where he found them as described, in a stone box buried underneath a large rock. After viewing the plates, he was commanded to go his way, being informed that the time had not yet come for bringing them forth.

On the 18th of January, 1827, he eloped with Miss Emma Hale, of Harmony, Susquehanna County, Pennsylvania, and was married to her at the house of Squire Tarbill, of South Bainbridge, Chenango County, New York. On September 22 of the same year, the Nephite records were given into his hands and, within the following two years, were translated by the power of God through the Urim and Thummim, two transparent stones set in bows which he had found with them. The Book of Mormon was finally completed, was copyrighted June 11, 1829, and was issued in book form early in 1830.

All the time that Smith was pretending to translate the plates, he and his followers were busy teaching their peculiar doctrines, and, on the 6th of April, 1830, he organized the so-called "Church of Jesus Christ of Latter-day Saints" at Fayette, Seneca County, New York, with six members, himself included. From this time on, the church continued to grow until at the time of Smith's death in 1844, according to Mormon statistics, there were

two hundred thousand Mormons throughout the world.[1]

In November, 1830, Sidney Rigdon, a Disciple minister at Mentor, O., who had heretofore played his part in the background, came out openly with a large part of his congregation and united with the Mormons. Rigdon was an important accession to the Mormon ministerial force, and Smith and his family, early in 1831, removed to his vicinity and settled at Kirtland, which became the capital of the new Mormon kingdom. The faithful from the surrounding country began to gather there, and in July, 1833, the corner-stone of an imposing temple was laid, which was completed and dedicated with grand ceremonies in March, 1836.

Early in June, 1831, a revelation was received in which Joseph and certain of his elders were commanded to assemble in the State of Missouri, the "land of Zion." In company with Rigdon and several others, he left Kirtland on the 19th of June, and, in the middle of the following July, reached Independence, twelve miles west of which, on August 2, the "land of Zion" was dedicated and the foundations of a city were laid.

From this time on, Kirtland and Zion were the centers from which Mormon doctrine and influence radiated. But in neither of these localities were the Mormons on good terms with their Gentile neighbors, who accused them of various crimes and who were in turn

[1] These are Josephite figures, based upon certain statements of Joseph Smith. The Brighamites are much more modest in their estimate of the size of the church at that time. Joseph F. Smith, Jr., in his "Origin of the 'Reorganized' Church," gives the number of Mormons in Nauvoo and vicinity as twenty thousand, which, he says, was the "great bulk of the saints" in the United States. Adding to this the number of Mormons in the British Isles in 1844, which was 7,797, we have a total of less than thirty thousand. As the larger part of the church was found in these two countries, I very much doubt if there were more than forty thousand of Smith's followers in the world at the time of his assassination.

denounced as the enemies of the Lord. Things reached a climax at Kirtland in January, 1838, when, the Kirtland "Safety Bank" having failed, Joseph and his counselor, Rigdon, were forced to flee under cover of night in order to escape the "persecutions" of their angry creditors. In Missouri, trouble between the old settlers and the Mormons arose when the latter began[1] to gather there, and continued until they were finally driven from the State by order of Governor Boggs in 1839.

After their expulsion from Missouri, the Mormons found a welcome and a home in Illinois and soon began the erection of a city which they named "Nauvoo." It was here that Smith made his most lavish display. Between the years 1839 and 1844, he passed from a hunted fugitive, fleeing from the vengeance of Missouri, to an earthly potentate courted and flattered by the politicians of Illinois. He had been a prophet, he now became mayor of Nauvoo, a king to reign over the house of Israel forever, lieutenant-general of the Nauvoo Legion, and, to cap the climax of his absurd pretensions, candidate for President of the United States on an independent ticket!

But, like many another impostor, his career came to an abrupt end. He had been accused of both immoral and illegal conduct in New York, Ohio and Missouri, but in all these States he had escaped justice. This made him bolder in his arrogant and lawless conduct and he

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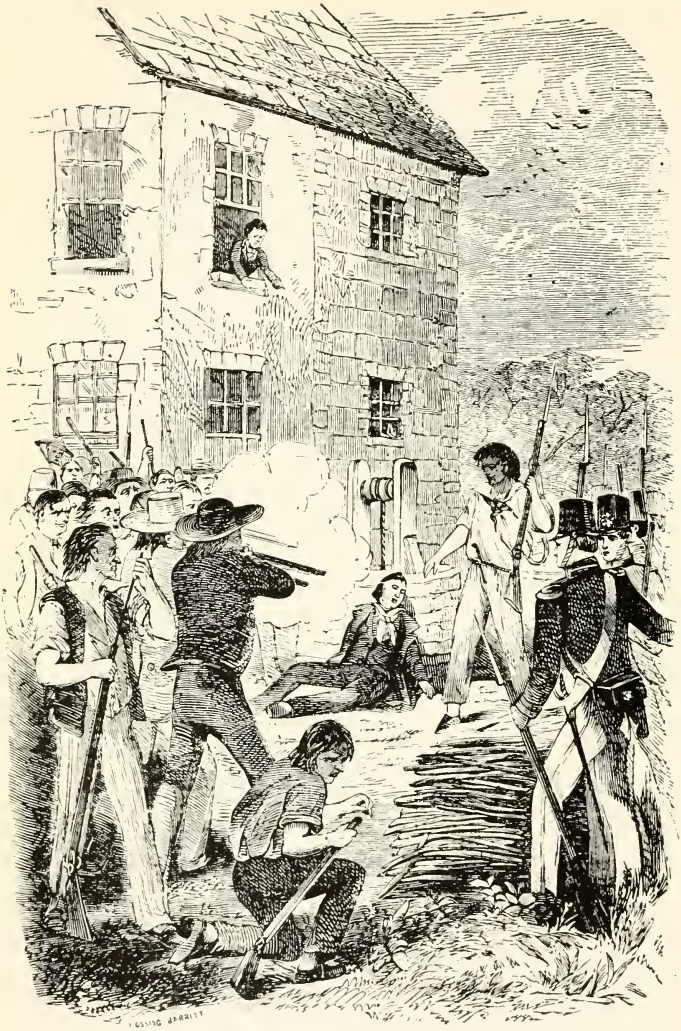
[1] "I went on to prove that the whole persecution from beginning to end was grounded on our religious faith. For evidence of this, I referred them to Porter Rockwell's testimony and P. Powell's. I stated that there was abundant testimony to prove this to be a fact, among the documents. I then gave a brief history of the persecutions from the first settlement in the State to our final expulsion."—*Letter of Elias Higbee to Joseph Smith, concerning his appearance before a committee of Congress, written from Washington, D. C., and dated February 20, 1840.* See also *Times and Seasons,* December, 1839, and "Church History," Vol. I., p. 183.



THE ASSASSINATION OF JOSEPH SMITH.

carried things with a high hand at Nauvoo. He was accused of aiding and abetting a secret society, called "Danites," in their depredations upon apostates and Gentiles; of sheltering criminals fleeing from justice; of attempting to bring about the assassination of his old enemy, Governor Boggs; of counterfeiting the current coin of the United States; of speculating in Government lands, and of the practice of immorality.

So strong were the evidences sustaining these and other charges, that a respectable party broke off from the church and attempted to make a public exposure of the sins of the Prophet and his colleagues. These recusants started to publish a paper, called the Nauvoo *Expositor,* but it was short-lived, for immediately after its first issue of June 7, 1844, the press was broken and the type pied by order of the city council and without a trial, and the publishers were forced to flee for their lives.

The leaders of the schism took refuge in the Gentile town of Carthage, where, after some difficulty, they secured the arrest of Smith and others of the Mormon leaders, and he and his brother Hyrum were put in Carthage jail, under a guard of State militia, to await trial on the charge of treason. Here, on June 27, 1844, at about five o'clock in the afternoon, a mob of infuriated Gentiles stormed the jail, overpowered the guard and shot Joseph and Hyrum dead.

No doubt the Gentiles, who were implicated in this inexcusable crime, thought that the death of Smith would put an end to Mormonism, but, instead, it was the direst calamity that could possibly have befallen the anti-Mormon cause. Had he been permitted to live and to face trial, he undoubtedly would have been convicted and the eyes of his deluded followers would have

been opened to his true character, but, as it was, his tragic death gave him a new pose, that of a martyr, and many of those whose faith had already begun to weaken were again swung into line and Mormonism received a new impetus such as it did not possess before.

Hardly had the flowers withered on the Prophet's grave, than a number of claimants arose, each demanding the Mormon throne. Sidney Rigdon based his claim upon the fact that he had been Joseph's First Counselor, which was next to the highest office in the church. But Sidney had been out of favor with the Prophet during the last years of his life[1] and had lost his popularity with the people, on account of which he was almost unanimously rejected by the church as its "Guardian" at a public meeting held at Nauvoo, August 8, 1844, and was excommunicated on September 8 of the same year. He returned to his old home in Pittsburgh, crestfallen over his defeat, and organized a Mormon Church of his own, but this soon went to pieces. He died in the year 1876.

James J. Strang was another of the leaders who claimed authority as Joseph's successor. He produced a letter which he declared was written by Smith himself, shortly before his death, which appointed him to that position. He succeeded in drawing a large faction away from the main body and established his headquarters, first at Voree, Wisconsin, and afterwards at Beaver Island, Lake Michigan, where he met a tragic death at the hand of an assassin in 1856.

William Smith based his claim to leadership mainly upon the fact that he was brother of the Prophet, whom

[1] *Millennial Star*, Vol. XX., p. 694.

he also asserted had ordained him to that position before his death.

But, of all these leaders, Brigham Young was the most successful. He was popular with the Mormon people and had been a steadfast friend of Joseph Smith. He was not at Nauvoo at the time of the Prophet's death, being in the Eastern States on a mission, but, hearing of the catastrophe, he hurried home and reached Nauvoo just in time to spoil the chances of Sidney Rigdon. Through his popularity and influence, the Twelve were accepted as the leaders of the church, which gave him the controlling power, he being president of that "Quorum." During the remainder of his life, Young showed exceptional executive ability, successfully leading his people across the plains to Utah, where he established an hierarchy, which, for a time, bade defiance to the Government of the United States. At his death, in 1877, he was succeeded by John Taylor, since which the succession has been as follows: Wilford Woodruff, Lorenzo Snow and Joseph F. Smith (son of Hyrum), the present head of the Utah Church.

There were still other factions of the original church, those following such leaders as Lyman Wight, C. B. Thompson, J. C. Brewster, William Bickerton, Alpheus Cutler and David Whitmer, but these were short-lived and soon went to pieces, leaving but few traces behind.

The branch of the Mormon Church known as Josephites, and officially named "The Reorganized Church of Jesus Christ of Latter-day Saints," had its beginning in the year 1852 at Beloit, Wisconsin, in the union of two former Strangite branches, that of Zenas H. Gurley, of Zarahemla, Wisconsin, and that of Jason W. Briggs, of Beloit. At a conference held at the place mentioned in June, 1852, it was "Resolved, That the successor of

Joseph Smith, Junior, as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be the seed of Joseph Smith, Junior, in fulfillment of the law and promises of God." In April, 1853, at a conference held at Zarahemla, Wisconsin, seven out of twelve of the Quorum of Apostles were chosen and other officers ordained, and, on the 6th of April, 1860, at Amboy, Illinois, Joseph Smith, the eldest son of the Prophet, was accepted and became its First President and Seer. The Reorganized Church, at the present time, maintains its headquarters at Lamoni, Iowa, and claims about sixty thousand members throughout the world.

There is still another very small Mormon faction in existence, "The Church of Christ," nicknamed the Hedrickites after its founder, Granville Hedrick. It has its headquarters at Independence, Missouri, where it publishes a small paper, the *Evening and Morning Star*. This branch rejects all of Smith's revelations which were received after 1834, declaring that in that year he became a fallen prophet. It numbers about two hundred communicants.

This, in brief, is the history of Mormonism from its inception down to the present, a history presenting features both interesting and repulsive. Unlike the other sects which have sprung from American soil, that founded by Joseph Smith was adapted neither to our society, our Government nor our morals. It seemed to be utterly out of harmony with the purest and best of our existing institutions, and, after repeated conflicts, took refuge in the Rocky Mountains, where it bade defiance to American law and order until coerced into subjection by the strong arms of the military[1] and civil powers. And

[1] In October, 1862, Col. P. Edward Conner arrived at Salt Lake City with fifteen hundred men and established Camp Douglas. "For nearly

Utah Mormonism is to-day as unwilling a subject as ever to the laws of the United States of America. It submits because it is forced to.

THE DIFFERENCES BETWEEN THE BRIGHAMITE AND JOSEPHITE CHURCHES.

While both of the leading branches of the Mormon Church accept the "Book of Mormon" and believe that Joseph Smith was a prophet of God up to the time of his death, there are at least five important doctrinal differences between them:

1. *The First Presidency.* The Brighamites hold that it is not essential that the First President of the church be of the posterity of Joseph Smith, and that any individual chosen of God and approved by the church may so act. They teach that an ordination to the Apostleship fully qualifies the one ordained to officiate as First President, as this officer is himself an Apostle. On the contrary, the Josephites maintain that the presiding officer of the church must be of the seed of Joseph Smith, and declare that prior to his death he chose his son, then twelve years of age, to be his successor. The Brighamite side of the controversy is ably argued by Elder Brigham H. Roberts, in his "Succession in the Presidency of the Church," and the Josephite by Apostle Heman C. Smith, in his reply, "True Succession in Church Presidency." From the viewpoint of an unbiased outsider, after a careful reading of the arguments on both sides of the question, it appears to me that if they would split the difference they would have about the

four years," writes Beadle, "General Conner maintained the rights of American citizens, and protected and assisted many hundred dissenting Mormons in their escape from Utah."—*Mysteries and Crimes of Mormonism*, p. 202.

truth, and that, as it now stands, the Josephites have the President and the Brighamites the church.

2. *Adam-god-ism.* The Brighamites hold that there are a multitude of gods; in fact, that the number is being constantly increased by the addition of pious Mormons. They declare that God himself was originally as we are now; in other words, that He is simply an exalted man, and that those who keep the commandments will one day be like Him. This doctrine the Josephites deny *in toto* and challenge the claim that the Prophet ever taught it. It may be well to say, however, that the charge was made in the Nauvoo *Expositor* that the church was taught the doctrine of a "plurality of gods above the God of this universe, and his liability to fall with all his creations," and that Smith himself, in a funeral sermon preached over the dead body of Elder King Follett, in April, 1844, said: "You have got to learn how to be gods yourselves; to be kings and priests to God, the same as all gods have done; by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power." From which it would seem that this doctrine originated with Smith himself.

3. *Blood Atonement.* The Brighamites have been accused of teaching that the shedding of an apostate's blood is an atonement for the sin of apostasy. This has been indignantly denied, but the statements of Young, Grant and other Utah leaders, which are to be found in the bound volumes of their "Discourses," are too plain to be misunderstood. For instance, President Jedediah M. Grant said in a discourse delivered Sept. 21, 1856: "I say there are men and women here that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let

a place be selected, and let that committee shed their blood." The Josephites, of course, condemn this awful doctrine and employ such statements as the foregoing with telling effect in their controversies with the Utah Church.

4. *Gathering.* The Brighamites declare that before Smith's death he prophesied that the church would "gather" to the mountainous regions of the West, and that certain steps were taken with a view to such a removal. The Josephites deny this and declare that the only "Zion" is that in the State of Missouri.

5. *Polygamy.* The Brighamites assert than on July 12, 1843, and before, the Prophet received revelations authorizing the practice of polygamy, and that in obedience to these revelations he married a number of plural wives. The Josephites, at first, conceded that their prophet taught the doctrine, but claimed that he repented of his connection with it before his death and that he had the revelation commanding it burned. In later years, however, they have denied emphatically that he was ever a polygamist, and try to explain away the force of their first concessions. Joseph Smith, the present head of the Reorganized Church, gives the following ingenious explanation of the origin and gradual development of the spiritual-wife doctrine:

> I believe that during the latter years of my father's life there was in discussion among the elders, and possibly in practice, a theory like the following: that persons who might believe that there was a sufficient degree of spiritual affinity between them as married companions, to warrant the desire to perpetuate that union in the world to come and after the resurrection, could go before some high priest whom they might choose, and there making known their desire, might be married for eternity, pledging themselves while in the flesh unto each other for the observance of the rights of companionship in the spirit; that this

was called spiritual marriage, and upon the supposition that what was sealed by this priesthood, before which this pledge was made on earth, was sealed in heaven, the marriage relation then entered into would continue in eternity. That this was not authorized by command of God or rule of the church; but grew out of the constant discussion had among the elders; and that after a time it resulted in the wish (father to the thought) that married companionship rendered unpleasant here by incompatibilities of different sorts, might be cured for the world to come, by securing through this means a congenial companion in the spirit; that there was but brief hesitancy between the wish and an attempt to put it into form and practice. That once started the idea grew; spiritual affinities were sought after, and in seeking them the hitherto sacred precincts of home were invaded; less and less restraint was exercised; the lines between virtue and license, hitherto sharply drawn, grew more and more indistinct; spiritual companionship, if sanctioned by a holy priesthood, to confer favors and pleasures in the world to come, might be antedated and put to actual test here—and so the enjoyment of a spiritual companionship in eternity became a companionship here; a wife a spiritual wife, if congenial; if not, one that was congenial was sought, and a wife in fact was supplemented by one in spirit, which in easy transition became one in essential earthly relationship. From this, if one, why not two or more, and plural marriage, or plurality of wives, was the growth. That so soon as the prophet discovered that this must inevitably be the result of the marriage for eternity between married companions, which for the time was perhaps looked upon as a harmless enlargement of the priesthood theory, and rather intended to glorify them in doing business for eternity and the heavens, he set about correcting it. But the evil had, unnoted by him, taken root, and it was too late. What had been possibly innocently spiritual became fleshly, sensual—devilish. He was taken away. The long train of circumstances burst upon the people. He and Hyrum placed themselves in the front of the impending storm and went down to death. That which in life they were powerless to prevent rapidly took the successive forms heretofore stated, and polygamy, after eight years of further fostering in secret, rose in terrible malignity to essay the destruction of the church. That my father may have been

a party to the first step in this strange development, I am perhaps prepared to admit, though the evidence connecting him with it is vague and uncertain; but that he was in any otherwise responsible for plural marriage, plurality of wives, or polygamy, I do not know, nor are the evidences so far produced to me conclusive to force my belief.—*Tullidge's History*, pp. 798-800.

This, the son of the Mormon Prophet asks us to accept as the true explanation of the introduction and development of the doctrine and practice of polygamy! Is it not, rather, the labored effort of the son to let the father down easy and lighten his burden of responsibility for the existence of this foul blot upon American civilization, and so relieve the family name of the stigma that has so long been attached to it? If polygamy was introduced into the church before Joseph's death, as it is admitted it was, could it have been introduced by any one but Smith himself? His will was law, and the manner in which he dealt with others[1] for daring to teach doctrines contrary to his own shows how he would have dealt with Young or any other man who might have attempted to introduce polygamy without his sanction. Besides, Brigham Young, Heber C. Kimball, Lyman Wight, and other noted polygamists, were among his closest friends up to the very time of his death, while the Laws and Higbees, Foster and Marks, who opposed this doctrine and practice, were out of favor with him during the latter part of his life.[2] Straws tell which way the

[1] Elders Gladden Bishop and Oliver Olney were ignominiously disfellowshiped for claiming to receive revelations and for teaching doctrines inconsistent with the faith of the church."—*Millennial Star*, Vol. XIX., pp. 151, 211.

[2] "Whatever can be the matter with these men? [Law and Marks.] Is it that the wicked flee when no man pursueth, that hit pigeons always flutter, that drowning men catch at straws or that Presidents Law and Marks are absolutely traitors to the church, that my remarks should

wind blows, and Smith's friendship for polygamists and his enmity toward monogamists plainly indicates where he stood on the question of plural marriage.

The evidences all unite in proving that the foul doctrine of Mormon polygamy was conceived in the lustful brain[1] of Joseph Smith; that it was practiced on the sly at Kirtland and in Missouri; that it was made the subject of a revelation at Nauvoo; and that, when the Mormons were beyond the reach of Uncle Sam, it was openly advocated and practiced in Salt Lake City.

THE BOOK OF MORMON ON POLYGAMY.

Both branches of the Mormon Church claim the Book of Mormon as being on their side in the controversy over polygamy. The Josephites contend that the practice is condemned in the strongest terms, while the Brighamites just as strongly contend that immediately following the condemnation of the lustful practices of David and Solomon a clause is inserted which provides for the practice whensoever commanded by the Lord and for the purpose of raising up seed unto Him. The passage in question reads as follows:

> Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of

produce such excitement in their minds? . . . The people in the town are astonished, almost every man saying to his neighbor, 'Is it possible that Brother Law or Brother Marks is a traitor, and would deliver Brother Joseph into the hands of his enemies in Missouri? If not, what can be the meaning of all this? The righteous are as bold as a lion."—*Millennial Star,* Vol. XXII., p. 631.

[1] In phrenological charts, prepared in the summer of 1842, by A. Crane, M.D., for Joseph Smith, Willard Richards, Brigham Young and Heber C. Kimball, they stood, respectively, 11, 8, 7 and 10, on a scale of 12, in amativeness. This fact is significant.

the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts—wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes.—*Jacob* 2:6.

This would be as clear-cut and strong a denunciation of polygamous practices as one could ask, were it not for the qualifying clause which immediately follows, and which reads:

For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: *otherwise,* they shall hearken unto these things.

This last clause has given the Josephites no little trouble, and they have resorted to a far-fetched exegesis to destroy its evident sense. Elder H. A. Stebbins writes:

Of course those who claim to find sanction for their own evil and lustful deeds have tried to make a good deal of capital out of this word *otherwise.* All that we really can understand by it is that it means, "in other words" you shall hearken to these things that I (the Lord) have spoken.—*Book of Mormon Lectures,* p. 197.

But, if the Lord had meant "in other words," why did He not say so, and why did He use a term that is not in the least synonymous, but conveys an entirely different idea? "Otherwise" does not mean "in other words," but is an adverb of manner indicating that the Nephites were to refrain from the relations previously stated unless there should come a divine command to the contrary. The plain import of this passage is: Polygamy without a command from God and for the gratification of the sensual appetite is an abomination before Him;

polygamy with a command from God and prompted by a desire to raise up seed unto Him is obligatory.

This passage, then, is no insuperable barrier to the introduction of polygamy, and, upon the supposition that God gave a revelation enjoining it upon Joseph Smith and others at Nauvoo, July 12, 1843, can be explained in perfect harmony with the theory and practice of the Utah Mormon Church.

CHAPTER II.

The Reputation of the Smiths at Palmyra—The Mormon Attempt to Exonerate Them—First Intimations of Polygamy.

While it is not always true that as is the boy so will be the man, it is, nevertheless, undeniable that youthful training and environments are largely responsible for what most men are in after life. This certainly was the case with the Mormon Prophet. Being reared in an atmosphere of superstition, bigotry, dishonesty and lust, he early inhaled those germs which poisoned his moral system and finally brought him to his tragic and disgraceful end.

Stephen S. Harding, one-time Governor of Utah, who knew Smith at Palmyra, describes him as having been a tall, long-legged and tow-headed youth, who seldom smiled, hardly ever worked and never fought, but who was hard on the truth and birds' nests. Others of his acquaintances say that what little education he had was picked up by chance and that his main occupations were fishing in the village mill-pond, digging out woodchucks, hunting for lost treasure and reading the lives of the notorious Captain Kidd and the clerical scoundrel, Stephen Burroughs, from which, without doubt, he drew a large part of the inspiration for his spectacular and unenviable career.

Time made some changes and the tow-head became a light auburn, but the moral traits continued the same, and secretiveness, untruthfulness, dishonesty and cowardice followed him to his assassination. Indeed, at no time in his history was the last-mentioned trait more

manifest than, when leaping from the window of Carthage jail, he cravenly called out the Masonic cry of distress, "Is there no help for the widow's son?" [1] with the evident purpose of exciting the pity of his enemies.

THE REPUTATION OF THE SMITHS AT PALMYRA.

Joseph Smith, Sr., father of the Prophet, is described as having been below the ordinary in veracity, honesty and intelligence, and yet with a native shrewdness which gave him power over others of the same class. He was intensely superstitious, and spent a large part of his time in "witching" for lost treasure, as the following account, subscribed and sworn to by a neighbor, Peter Ingersoll, at Palmyra, December 9, 1833, will show:

I was once ploughing near the house of Joseph Smith, Sen. About noon, he requested me to walk with him a short distance from his house, for the purpose of seeing whether a mineral rod would work in my hand, saying, at the same time, he was confident it would. As my oxen were eating, and being myself at leisure, I accepted the invitation. When we arrived near the place at which he thought there was money, he cut a small witch-hazel bush, and gave me direction how to hold it. He then went off some rods and told me to say to the rod, "Work to the money," which I did, in an audible voice. He rebuked me severely for speaking it loud, and said it must be spoken in a whisper. This was rare sport for me. While the old man was standing off some rods, throwing himself into various shapes, I told him the rod did not work. He seemed much surprised at this, and said he thought he saw it move in my hand. . . . Another time, the said Joseph, Sen., told me that the best time for digging money was in the heat of summer, when the heat of the sun caused the chests of money to rise near the top of the ground. "You notice," said he, "the large stones on top of the ground—we call them rocks, and they truly appear so, but

[1] *Times and Seasons*, Vol. V., p. 585. "Mormon Portraits," p. 154. "Mormonism Unveiled," p. 153.

they are, in fact, most of them chests of money raised by the heat of the sun."

The mother, Lucy Smith, was not one whit behind the father. Credulous to an extreme degree, she peopled the air with familiar spirits and told many extravagant stories of her experiences with them. She was a veritable witch, and passed on to her son the secrets of her calling. Mrs. Dr. Horace Eaton, who was a resident of Palmyra for thirty-two years, has this to say of the Smith family in general and the mother in particular:

As far as Mormonism was connected with its reputed founder, Joseph Smith, always called "Joe Smith," it had its origin in the brain and heart of an ignorant, deceitful mother. Joe Smith's mother moved in the lowest walks of life, but she had a kind of mental power, which her son shared. With them both the imagination was the commanding faculty. It was vain, but vivid. To it was subsidized reason, conscience, truth. Both mother and son were noted for a habit of extravagant assertion. They would look a listener full in the eye, and, without confusion or blanching, would fluently improvise startling statements and exciting stories, the warp and woof of which were alike sheer falsehood. Was an inconsistency alluded to, nothing daunted, a subterfuge was always at hand. As one old man, who knew them well, said to me, "You can't face them down. They'd lie and stick to it." Many of the noblest specimens of humanity have arisen from a condition of honest poverty; but few of these from one of dishonest poverty. Agur apprehended the danger when he said, "Lest I be poor and steal." Mrs. Smith used to go to the houses of the village and do family washings. But if the articles were left to dry upon the lines, and not secured by their owners before midnight, the washer was often the winner—and in these nocturnal depredations she was assisted by her boys, who favored in like manner poultry yards and grain bins. Her son Joe never worked save at "chopping bees" and "raisings," and then whiskey was the impetus and the reward. The mother of the high-priest of Mormonism was superstitious to the last degree. The very air she breathed was inhabited by "familiar spirits that peeped and

wizards that muttered." She turned many a penny by tracing in the lines of the open palm the fortunes of the inquirer. All ominous signs were heeded. No work was commenced on Friday. The moon over the left shoulder portended calamity; the breaking of a mirror, death. Even in the old Green Mountain State, before the family emigrated to the Genesee country (the then West), Mrs. Smith's mind was made up that one of her sons should be a prophet. The weak father agreed with her that Joseph was the "genus" of their nine children. So it was established that Joseph should be the prophet. To such an extent did the mother impress this idea upon the boy, that all the instincts of childhood were restrained. He rarely smiled or laughed. "His looks and thoughts were always downward bent." He never indulged in the demonstrations of fun, since they would not be in keeping with the profound dignity of his allotted vocation. His mother inspired and aided him in every scheme of duplicity and cunning. All acquainted with the facts agree in saying that the evil spirit of Mormonism dwelt first in Joe Smith's mother.

One of the means by which the Prophet deceived his credulous followers was a stone found while digging a well in the year 1822, and through which he claimed he could find silver mines, the depositories of hidden treasure, etc. What the "rod" had been to the father the "peepstone" was to the son, and he always found a class who were ready to believe his absurd pretensions. Mr. Willard Chase, in whose well the stone was found, under date of December 11, 1833, gives the following account of its finding and the use that was afterwards made of it:

I became acquainted with the Smith family, known as the authors of the Mormon Bible, in the year 1820. At that time, they were engaged in the money-digging business, which they followed until the latter part of the season of 1827. In the year 1822, I was engaged in digging a well. I employed Alvin and Joseph Smith to assist me; the latter of whom is now known as the Mormon prophet. After digging about twenty feet below the surface of the earth, we discovered a singularly appearing stone, which excited my curiosity. I brought it to

the top of the well, and as we were examining it, Joseph put it into his hat, and then his face into the top of his hat. It has been said by Smith, that *he* brought the stone from the well; but this is false. There was no one in the well but myself. The next morning he came to me, and wished to obtain the stone, alleging that he could see in it; but I told him I did not wish to part with it, on account of its being a curiosity, but would lend it. After obtaining the stone, he began to publish abroad what wonders he could discover by looking in it, and made so much disturbance among the credulous part of the community, that I ordered the stone to be returned to me again. He had it in his possession about two years. I believe, some time in 1825, Hiram Smith (brother of Joseph Smith) came to me, and wished to borrow the same stone, alleging that they wanted to accomplish some business of importance, which could not very well be done without the aid of the stone. I told him it was of no particular worth to me, but merely wished to keep it as a curiosity, and if he would pledge me his word and honor, that I should have it when called for, he might take it; which he did and took the stone. I thought I could rely on his word at this time, as he had made a profession of religion. But in this I was disappointed, for he disregarded both his word and honor. In the fall of 1826, a friend called upon me and wished to see that stone, about which so much had been said; and I told him if he would go with me to Smith's (a distance of about half a mile) he might see it. But, to my surprise, on going to Smith's, and asking him for the stone, he said, "You can not have it;" I told him it belonged to me, repeated to him the promise he made me, at the time of obtaining the stone; upon which he faced me with a malignant look and said, "I don't care who in the Devil it belonged to, *you* shall not have it." . . . In April, 1830, I again asked Hiram for the stone which he had borrowed of me; he told me I should not have it, for Joseph made use of it in translating his Bible. I reminded him of his promise, and that he had pledged his honor to return it; but he gave me the lie, saying the stone was not mine nor never was. . . . I have regarded Joseph Smith, Jr., from the time I first became acquainted with him until he left this part of the country, as a man whose word could not be depended upon. Hiram's character was but very little better.

Perhaps no one was better acquainted with the pure rascality of the Mormon Prophet than was his father-in-law, Isaac Hale, of Harmony, Pennsylvania. Smith had become acquainted with his daughter in the winter of 1825-26, when boarding at his house while on one of his money-hunting expeditions, and, being refused her hand on account of his bad habits, had eloped with, and was married to, her on the 18th of January, 1827. After their marriage, they went to Manchester, from which place Joseph returned to Harmony in August, following, for the purpose of procuring his wife's household goods. Peter Ingersoll, who accompanied him, declares that when Hale saw Joseph he burst into a flood of tears and said: "You have stolen my daughter and married her. I had much rather followed her to the grave. You spend your time in digging for money, pretend to see in the stone and deceive people." Joseph also wept and promised his father-in-law that he would give up his old habits and settle down, at the same time confessing that his former pretensions of being able to see things in the stone were also false. On March 20, 1834, Hale swore and subscribed to the following statement:

I first became acquainted with Joseph Smith, Jr., in November, 1825. He was at that time in the employ of a set of men who were called "money-diggers;" and his occupation was that of seeing, or pretending to see, by means of a stone placed in his hat, and his hat closed over his face. In this way he pretended to discover minerals and hidden treasure. His appearance at this time was that of a careless young man—not very well educated, and very saucy and insolent to his father. Smith, and his father, with several other "money-diggers," boarded at my house while they were employed in digging for a mine that they supposed had been opened and worked by the Spaniards, many years since. Young Smith gave the "money-diggers" great encouragement, at first, but when they had arrived in digging, to near the place where he had stated an immense treasure could

be found—he said the enchantment was so powerful that he could not see. They then became discouraged, and soon after dispersed. This took place about the 17th of November, 1825; and one of the company gave me his note for $12.68 for his board, which is still unpaid. After these occurrences young Smith made several visits to my house, and at length asked my consent to his marrying my daughter Emma. This I refused, and gave my reasons for so doing; some of which were, that he was a stranger, and followed a business that I could not approve; he then left the place. Not long after this he returned, and while I was absent from home, carried off my daughter, into the state of New York, where they were married without my approbation or consent. After they had arrived at Palmyra, N. Y., Emma wrote to me inquiring whether she could take her property, consisting of clothing, furniture, cows, etc. I replied that her property was safe, and at her disposal. In a short time they returned, bringing with them a Peter Ingersoll, and subsequently came to the conclusion that they would move out, and reside upon a place near my residence. Smith stated to me that he had given up what he called "glass looking," and that he expected to work hard for a living, and was willing to do so. He also made arangements with my son Alva Hale, to go to Palmyra, and move his (Smith's) furniture, etc., to this place. He then returned to Palmyra, and soon after Alva, agreeable to the arrangement, went up and returned with Smith and his family. Soon after this I was informed they had brought a wonderful Book of Plates down with them. I was shown a box in which it is said they were contained, which had, to all appearances, been used as a glass box of the common window glass. I was allowed to feel the weight of the box, and they gave me to understand that the Book of Plates was then in the box—into which, however, I was not allowed to look. I inquired of Joseph Smith, Jr., who was to be the first who would be allowed to see the Book of Plates? He said it was a young child. After this, I became dissatisfied, and informed him that if there was anything in my house of that description, which I could not be allowed to see, he must take it away; if he did not I was determined to see it. After that, the plates were said to be hid in the woods. . . . The manner in which he pretended to read and interpret, was the same as when he looked for the "money-diggers,"

with the stone in his hat, and his hat over his face, while the Book of Plates was at the same time hid in the woods! . . . I conscientiously believe from the facts I have detailed, and from many other circumstances, which I do not deem it necessary to relate, that the whole "Book of Mormon" (so called) is a silly fabrication of falsehood and wickedness, got up for speculation, and with a design to dupe the credulous and unwary—and in order that its fabricators may live upon the spoils of those who swallow the deception.

On December 4, 1833, fifty-one citizens of Palmyra, New York, signed the following statement relative to the character of the Smiths:

We, the undersigned, have been acquainted with the Smith family, for a number of years, while they resided near this place, and we have no hesitation in saying, that we consider them destitute of that moral character, which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects, spent much of their time in digging for money which they pretended was hid in the earth; and to this day, large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, Senior, and his son Joseph, were in particular considered entirely destitute of moral character, and addicted to vicious habits.

The foregoing statements have given the Mormons no little trouble, for while they freely admit that Joseph was reared in poverty and ignorance, which they think fulfills prophecy, they indignantly deny the charge that his family were destitute of moral character, averring that the stories told about them are the malicious inventions of unscrupulous enemies. The fact, however, that the Mormons have had ample opportunity to refute these charges and have never done so is pretty good evidence that in the main they are well founded.

THE MORMON ATTEMPT TO EXONERATE THE SMITHS.

The followers of Joseph Smith have made at least

one attempt to get testimonies favorable to his family among the old citizens of Palmyra. In the Cadillac (Michigan) *News* of April 6, 1880, appeared an article from the Rev. C. C. Thorne, of Manchester, New York, which contained a number of testimonies relative to the poor character of the Smiths and Cowdery, as follows:

I knew Joe Smith, personally to some extent, saw him frequently, knew well his reputation, he was a lazy, drinking fellow, and loose in his habits in every way.—*Danford Booth.*

Smith's reputation was bad. I was acquainted with Oliver Cowdery. He was a low pettifogger, the cat's-paw of the Smiths to do their dirty work.—*Orrin Reed.*

I knew the Smiths, but did not associate with them, for they were too low to associate with. There was no truth in them. Their aim was to get in where they could get property. They broke up homes in that way. Smith had no regular business. He had frequent revelations.—*Wm. Bryant.*

This stirred the Mormons, who at that time were carrying on mission work in Cadillac, to action, and, in the spring of 1881, two of their elders, W. H. and E. L. Kelley, went to Palmyra and vicinity, concealed their identity, interviewed the parties who made the foregoing statements, and others, and published their purported interviews in the *Saints' Herald,* of Plano, Illinois, for June 1, 1881. Their purported interviews with Booth, Reed, Bryant and also J. H. Gilbert, reported by the first named, I now give:

Having the names of Messrs. Bryant, Booth, and Reed, obtained from a published communication in the Cadillac *News*, of Michigan, about a year ago, by Rev. A. Marsh, of that place, who had received it from a brother Reverend, one C. C. Thorn, of Manchester, New York, who claimed to have interviewed the above named gentlemen, and obtained from them wonderful revelations about the Smith family, Cowdery, etc., making Mr. Bryant to say that Smith was "a lazy, drinking fellow, loose in his habits every way;" and Mr. Booth to say that their reputation

was "bad," and that Oliver Cowdery was "a low pettifogger," and "cat's-paw of the Smiths, to do their dirty work," etc.; and Mr. Reed to say, "they were too low for him to associate with," with a citation of the black sheep story, etc.; all of whom were "astonished beyond measure" at the progress of this "imposture, which they thought would not amount to anything." All of which was sent to Rev. A. Marsh, of Cadillac, in order to counteract the influence which had been created in favor of the faith in that place, by the efforts of M. H. Bond and myself.

Believing then that the whole story was a trumped up thing, I was determined to call on these gentlemen, and ascertain whether this pious Rev. told the truth about what they said or not.

At about 10 a. m. we called at the house of Mr. Bryant, and knocked at the door, which was answered by a lady who gave her name as Mary Bryant. She gave us seats in the room where her husband, William Bryant, was sitting. He is now eighty-five years of age, tall, and lean in flesh, and, during our interview, sat in a stooping posture, with open mouth. His wife informed us that for the last few years his mind had been somewhat impaired. She has a good memory, is seventy-five years of age, intelligent, and seemingly a great talker. We announced that the purpose of our visit was to ascertain some facts from the old settlers, with reference to the people known as Mormons, who used to live there, as it is understood to have been the home of the Smith family and others at the time the Book of Mormon is alleged to have been discovered.

To this Mr. Bryant in a slow voice replied, "Yes, that big hill you saw coming along, is where they say Joe Smith got the plates; you must have seen it coming along. Well, you can't find out much from me; I don't know much about them myself; I have seen Joe Smith once or twice; they lived about five miles from where I did; was not personally acquainted with any of them—never went to any of their meetings, and never heard one preach."

What do you know about the character of the family? How were they for honesty? Were they industrious or lazy? We want to know their character among their old neighbors.

"Well, I don't know about that. I never saw them work; the people thought young Joe was a great liar."

What made them think that?

"They thought he lied when he said he found that gold bible."

Before this what was thought of him, as to his telling the truth?

"I never heard anything before this."

What else did he lie about? And how did he get the name of being such a great liar?

"The people said he lied about finding the plates; I don't know whether he lied about anything else; they were all a kind of a low, shiftless set."

What do you mean by that?

"The people said they were awful poor, and poor managers. Joe was an illiterate fellow. If you come from Palmyra, you could have got Tucker's work there and it would have told you all about them. I have read a great deal about them."

Yes, we have seen Tucker's work, but there are too many big stories in that. Thinking people don't believe them; they ridicule them, and demand the facts; we wish to get some facts which we can stand by.

"I don't know anything myself; I wish I did. Have you been to see Mr. Reed? He lives up north of Manchester; he knows."

Mrs. Bryant—"My husband don't know anything about them; they did not live in the same neighborhood that we did, and he was not acquainted with them; he don't know anything."

Well, were they drunkards?

Mr. Bryant—"Everybody drank whiskey in them times."

Did you ever see Joe Smith drunk or drinking?

"No, I can't say that I did; I only saw him once or twice, when he came to the woolen mill where I worked."

Did you not see Joe drink sometime?

"N-o-e."

Mrs. Bryant—"He ought not to say anything, for he knows nothing about them; then it has been a long time ago."

Have you stated now all that you know about them?

Mr. Bryant—"Yes; I never knew much about them anyway."

Did you know any of their associates—Cowdery, Harris or others?

"No, I never knew any of them."

Mrs. Bryant—"I knew Cowdery; Lyman Cowdery, I believe,

was his name. They lived next door to us; they were low shacks,—he was a lawyer,—he was always on the wrong side of every case, they said."

Did he ever teach school?

"No, not this one."

Did you know any other one?

"No, I only knew this one and his family; I know they borrowed my churn once, and when it came home, I had to scour it all over before I used it. My father owned the largest house there was in the country at that time."

How were they about being honest, and telling the truth?

"I don't remember anything about that now."

Were they religious people—pious?

"No, they did not belong to any church; I know they didn't, for there were only two churches there, the Baptist and Methodist,—sometimes the Universalists preached there—they did not belong to either of those churches."

Mr. Bryant—"He [Cowdery] was strong against the Masons; he helped to write Morgan's book, they said."

What do you know, now, about the Smiths or others; you have lived here about seventy-five years, have you not, Mrs. Bryant?

"Yes, I have lived here all my life, but I never knew anything about the Smiths myself; you will find it all in Tucker's work. I have read that. Have you been to see Mr. Booth? He lives right up here, on the road running south; he knows all about them, they say."

Very good; we will call and see him. Thank you for your kindness in allowing us to trouble you.

"Oh, it is no trouble; I wish we knew more to tell you."

We then called upon Mr. David Booth, an intelligent gentleman, hale and hearty, and upwards of seventy years of age—and made known our business.

Mr. Booth promptly stated that he knew nothing of the Smiths, or their character; did not live in their neighborhood, and never saw either of them; did not know anything about them, or their book.

Did you know the Cowderys?

"I knew one—the lawyer."

What kind of a character was he?

"A low pettifogger."

What do you mean by that?

"Why, he was not a regular lawyer, but took small cases and practiced before the justices of the peace. We call them pettifoggers here."

What was his given name?

"Lyman; he never taught school; guess he was no church member; he was a Mason; that was all there was to him. They called him loose Cowdery."

What did they mean by that?

"Why, he would take small cases; would be on the wrong side, and pettifog before justices, was the reason, I suppose."

Are you certain his name was Lyman? Wasn't it Oliver?

"It has been a long time ago. I think maybe his name was Oliver."

Did he drink?

"Everybody drank then. I never saw Cowdery drink."

Mr. Bryant, here in the village, told us that he was a strong Anti-Mason, and helped to write Morgan's work.

"Oh, that is all nonsense; they don't know anything about it. Mr. Bryant hasn't been here more than thirty-five years; his wife was raised here—is his second wife. Cowdery was a strong Mason, so they all said; that is all the religion he had."

Do you know Rev. Thorn, a Presbyterian minister at Manchester?

"Yes, I know him."

What kind of a fellow is he?

"He is a pretty sharp fellow, and will look after his bread and butter, you may depend on that."

Did he ever interview you on this subject?

"No, sir; he never did."

Did he not call to see what you knew about the Smiths and Cowderys about a year ago?

"No, he never did, to my recollection."

Did you know he had a statement of yours published in Michigan, in regard to this last year?

"No, sir; I never heard of it before."

Did you ever give him one to publish?

"I never did—did not know he wanted one."

He will look out for himself, will he?

"He will that; that is him."

You have lived here all your life. Tell us of some one who can tell us all about the people we wish to learn about—some of the old settlers.

"Squire Pierce and Mr. Reed live a few miles north from here, in the neighborhood where the Smiths lived; they know all about them, they say. The Smiths never lived in this neighborhood."

* * * * * * *

Mr. Pierce having referred us to Mr. Reed, Orlando Saunders, and Abel Chase, we took leave of him and his intelligent family, and called next at the residence of Mr. Orrin Reed.

He was at his home doing some work about the barn. He is a gentleman of about seventy years of age, hard of hearing, and of pleasant and intelligent countenance. Breaking the object of our call to him, he readily informed us that he knew nothing whatever in regard to the character of Joseph Smith, or his family.

Mr. Reed, were you not acquainted with the Smith family, or some of those early connected with them?

"No, I was not. I lived in the town of Farmington when the Smiths lived here. I knew nothing about any of them; was not personally acquainted with them, and never heard any of them preach, nor ever attended any of their meetings. I have seen Hyrum Smith. He bought a piece of land near here, and lived on it sometime after the others left; but I don't know anything against him."

We were given your name by a number of persons, who claimed that you did know all about them, Mr. Reed.

"Is that so? Well, they are mistaken; I don't know anything about it. I think Mr. Orlando Saunders, living up on the road to Palmyra, will know more about that people than anyone around here. He was better acquainted with them, or lived right by them, and had a better opportunity of knowing them."

Yes, we have his name already, but have not seen him yet. Do you know Mr. Thorn, the Presbyterian minister at Manchester, over here?

"Yes, I know him slightly."

Did you not make a statement to him in regard to the

character of these men; that they were low persons, and not good associates, or something of the kind?

"I never did."

Did he call on you to find out what you knew about it?

"No, sir, he never did; at least he never let me know anything about it if he did."

Did you ever see a statement he sent to Michigan last year, and had published, purporting to be what you and others knew about the Smiths and Cowderys?

"No, I never did; did not know that one was ever published before."

* * * * * * *

Early in the evening we called upon Mr. John Gilbert, at his residence, and made known our desire for an interview, etc. He seemed quite free to give us all the information he had upon the subject, and said he had been for the past forty-five or fifty years doing all he could to find out what he could about the Smiths and Book of Mormon. He is a man seventy-nine years of age, and quite active even in this time of life.

What did you know about the Smiths, Mr. Gilbert?

"I knew nothing myself; have seen Joseph Smith a few times, but not acquainted with him. Saw Hyrum quite often. I am the party that set the type from the original manuscript for the Book of Mormon. They translated it in a cave. I would know that manuscript to-day, if I should see it. The most of it was in Oliver Cowdery's handwriting. Some in Joseph's wife's; a small part though. Hyrum Smith always brought the manuscript to the office; he would have it under his coat, and all buttoned up as carefully as though it was so much gold. He said at the time it was translated from plates by the power of God, and they were very particular about it. We had a great deal of trouble with it. It was not punctuated at all. They did not know anything about punctuation, and we had to do that ourselves."

Well; did you change any part of it when you were setting the type?

"No, sir; we never changed it at all."

Why did you not change it and correct it?

"Because they would not allow us to; they were very particular about that. We never changed it in the least. Oh, well;

there might have been one or two words that I changed the spelling of; I believe I did change the spelling of one, and perhaps two, but no more."

Did you set all of the type or did some one help you?

"I did the whole of it myself, and helped to read the proof too; there was no one who worked at that but myself. Did you ever see one of the first copies? I have one here that was never bound. Mr. Grandin, the printer, gave it to me. If you ever saw a Book of Mormon you will see that they changed it afterwards."

They did! Well, let us see your copy; that is a good point. How is it changed now?

"I will show you" (bringing out his copy). "Here on the title page it says" (reading), "'Joseph Smith, Jr., author and proprietor.' Afterwards, in getting out other editions they left that out, and only claimed that Joseph Smith translated it."

Well, did they claim anything else than that he was the translator when they brought the manuscript to you?

"Oh, no; they claimed that he was translating it by means of some instruments he got at the same time he did the plates, and that the Lord helped him."

Was he educated, do you know?

"Oh, not at all then; but I understand that afterwards he made great advancement, and was quite a scholar and orator."

How do you account for the production of the Book of Mormon, Mr. Gilbert, then, if Joseph Smith was so illiterate?

"Well, that is the difficult question. It must have been from the Spaulding romance—you have heard of that, I suppose. The parties here then never could have been the authors of it, certainly. I have been for the last forty-five or fifty years trying to get the key to that thing; but we have never been able to make the connecting yet. For some years past I have been corresponding with a person in Salt Lake, by the name of Cobb, who is getting out a work against the Mormons; but we have never been able to find what we wanted."

If you could only connect Sidney Rigdon with Smith some way, you could get up a theory.

"Yes; that is just where the trouble lies; the manuscript was put in our hands in August, 1829, and all printed by March, 1830, and we can not find that Rigdon was ever about here,

or in this state, until sometime in the Fall of 1830. But I think I have got a way out of the difficult now. A fellow that used to be here, by the name of Saunders, Lorenzo Saunders, was back here some time ago, and I was asking him about it. At first he said he did not remember of ever seeing Rigdon until after 1830 sometime; but after studying it over awhile, he said it seemed to him that one time he was over to Smith's, and that there was a stranger there he never saw before, and that they said it was Rigdon. I told him about Cobb, of Utah, and asked him if he would send Cobb his affidavit, that he saw Rigdon before the book was published, if he (Cobb) would write to him; he finally said he would, and I wrote to Cobb about it, and gave Saunders' address, and after a long time, I got a letter from him, saying he had written three letters to Saunders, and could get no answer. I then sat down and wrote Saunders a letter myself, reminding him of his promise, and wrote to Cobb also about it, and after a long time Cobb wrote me again, that Saunders had written to him; but I have never learned how satisfactory it was, or whether he made the affidavit or not."

Is that Saunders a brother of the Saunders living down here, Orlando Saunders?

"Yes, sir; they are brothers."

Is he older or younger?

"Younger; about fifteen years younger."

Then he must have been quite young before the Book of Mormon was published?

"Yes, he was young."

This Saunders down here don't talk like a great many people; he seems to think the Smiths were very good people; we have been there to-day.

"Oh, I don't think the Smiths were as bad as people let on for. Now Tucker, in his work, told too many big things; nobody could believe his stories."

Did the Smiths ever dig for money?

"Yes; I can tell you where you can find persons who know all about that; can take you to the very place."

Can you? All right, give us their names.

"The Jackaway boys—two old bachelors, and their sister, an old maid, live together, right up the street going north, near

the north part of the town; they can tell you all about it, and show you the very places where they dug."

What will you take for your copy of the Book of Mormon; or will you sell it?

"Yes, I will sell it."

How much for it?

"I will take Five Hundred Dollars for it, and no less; I have known them to sell for more than that."

Well, I am not buying at those figures, thank you. What kind of a man was Martin Harris?

"He was a very honest farmer, but very superstitious."

What was he before his name was connected with the Book of Mormon?

"Not anything, I believe; he was a kind of a skeptic."

What do you mean by his being superstitious? Was he religious?

"Well, I don't know about that; but he pretended to see things."

What do you think of the Book of Mormon, as a book; you are well posted in it?

"Oh, there is nothing taught in the book but what is good; there is no denying that; it is the claim of being from God that I strike at."

Well, is it any more wonderful than that God gave the Bible?

"No, not a bit; and there is a good deal more evidence to show that that is divine than there is for some of the books in the Bible. Why, it is all nonsense to think that Moses wrote some of the books attributed to him, in the Bible."

Then you don't believe the "fish story," either, Mr. Gilbert?

"No; nor that Jonah swallowed the whale."

How about Sampson catching the three hundred foxes, and the firebrands?

"Yes, that is a good one; you fellows will do."

Much obliged, Mr. Gilbert.

"You are quite welcome. I wish I could give you more than I have."—*From Palmyra to Independence,* pp. 342-368.

Others who were interviewed at the time that the

foregoing persons were seen, were Ezra Pierce, Orlando Saunders, Abel Chase, the Jackaway brothers, Dr. John Stafford and Thomas Taylor. Mr. Pierce was made to say that he knew the Smiths; that Joseph was ignorant; that he heard he had dug for money, and that the people thought the family were counterfeiters; the conversation ending with a discussion on the divinity of the Book of Mormon, the gift of tongues, etc. Mr. Saunders stated that they had come to a poor place to find out anything; that he knew the Smiths well; that "they were very good people," "the best family in the neighborhood in the case of sickness;" that Harris was an honorable man, and that Joseph was "always a gentleman." Mr. Chase said that the family were poorly educated, ignorant, superstitious and shiftless and that Joseph used a "peepstone." The Jackaways stated that they had seen the Smiths a number of times; that they knew them; that they heard they had dug for money; that Joseph and his father got drunk on cider once, and that Harris and the Cowderys were good people. Dr. Stafford told the interviewers that Joseph "was a real clever, jovial boy;" that the Smiths dug for money; that Joseph got drunk once on boiled cider; that he would do a good day's work, but was a poor manager; that he (Stafford) did not believe the story told about Smith and the black sheep, which it was said the latter obtained from his father; that Cowdery was a man of good character; that Harris was an honorable farmer, and that he could not connect Rigdon with Smith before the Book of Mormon appeared. Mr. Taylor stated that the Smiths were "nice men," ahead of the people of their time; that they had been persecuted; that the people who told things about them were d—d liars; that he thought that Smith had really found plates in Mormon Hill; that he had never seen the

Book of Mormon, and that Rev. Mr. Thorne was stuck up and was preaching for his bread and butter.

If these reports of the interviews of the Kelleys with the old residents of Palmyra and vicinity were correct and truthful, there is no question that the characters of Smith and Cowdery would be cleared somewhat, though not entirely, from the stigma that has been attached to them, for, according to these reports, some of those interviewed seem to have had a better opinion of them than they have generally been considered worthy of. But, unfortunately for the Smiths and Cowdery in particular and the Mormon Church in general, the interviewers are charged with having taken undue liberties and not publishing the questions and answers exactly as they were given. No sooner did the reports of these interviews appear than at least three of the parties concerned indignantly and emphatically denied under oath ever making some of the answers attributed to them, two of them reaffirming what had appeared over their names in the article in the Cadillac *News* written by Rev. Mr. Thorne. Their affidavits follow:

Danford Booth, of the town of Manchester and county of Ontario, N. Y., being duly affirmed, deposes: He has read the article in the Cadillac *Weekly News* of April 6th, 1880, respecting "Cowdery and the Smith family," over the signature of C. C. Thorne. The interview therein mentioned between deponent and Thorne did take place. The matters therein set forth, alleged to have been stated by the deponent to Thorne, were so stated by deponent to Thorne. He has read also in a paper called the *Saints' Herald*, of June 1st, 1881, an article purporting to give what was said in an interview between W. H. Kelley and another party and the deponent, in which it is stated that deponent informed said parties that deponent and Thorne never had an interview as alleged by Thorne. Deponent declares that he did not so inform said parties, and that he has

no recollection of such a question being asked him by them.

(Signed) DANFORD BOOTH.

Sworn to and subscribed before me, July 1st, 1881.

(Signed) N. K. COLE, J. P.

Orrin Reed, of the township of Manchester, county of Ontario, N. Y., being duly affirmed, deposes: His age is 77. He was born in the town of Farmington, about four miles from what is called "Mormon Hill." During the last forty-six years he has resided in the town of Manchester, and in the same school district in which Joseph Smith and family, of Mormon notoriety, resided, and three-fourths of a mile from "Mormon Hill." He has read an article published in the Cadillac *News* of April 6th, 1880, respecting "Cowdery and the Smith family," over the signature of C. C. Thorne. The matters therein set forth and alleged to have been stated by deponent to Thorne were so stated by deponent, at the time and in the manner stated in said published article. (Signed) ORRIN REED.

Affirmed and subscribed before me, June 29th, 1881.

(Signed) N. K. COLE, J. P.

John H. Gilbert, of the town of Palmyra, Wayne county, N. Y., being duly sworn, deposes: That in the article published in the *Saints' Herald,* at Plano, Ill., June 1st, 1881, over the signature of W. H. Kelley, purporting to give an interview with the deponent on Mormonism, the deponent is grossly misrepresented in almost every particular. Words are put in the mouth of the deponent that he never uttered. The pretended answers to questions that the deponent did answer, are totally at variance with the answers that the deponent really gave. The deponent believes that such misrepresentation was done designedly.

(Signed) JOHN H. GILBERT.

Sworn to and subscribed before me, July 12th, 1881.

(Signed) M. C. FINLEY, J. P.

Mr. Gilbert, in regard to this interview, wrote the following letter to Mr. Thomas Gregg, of Hamilton, Illinois, dated at Palmyra, New York, June 19, 1881:

I am in receipt of the *Saints' Herald* you sent me, also your letter. I had received a *Herald* several days before I received the one you sent, probably from Kelley, who signs the article. His report of the conversation had with me is full of misrep-

resentations. In the first paragraph, Hyrum said, "It was translated from plates by the power of God," etc., is utterly false. I never had any conversation with Hyrum in regard to the translation. In regard to the change of spelling two words, he words my answer entirely different from what I said to him. I told him distinctly that I changed the spelling of one word, which occurred twice in one form—no believing about it. The word changed was "travail," spelled "travel" in both instances, showing that the copyist did not know the difference. I did not tell him I set all the type, as he reports me saying. In regard to Smith claiming to be author, etc., I told him I understood in later editions he only claimed to be translator, etc.; the balance of the story in regard to this authorship, is all his own coining and answering. I told Kelley I thought the Spaulding MS. was the foundation of the M. B., and gave him my reasons for thinking so. The long paragraph in relation to Mr. Cobb and Lorenzo Saunders is a mixed mess of truth and falsehood. When I asked Mr. S. if he knew whether Rigdon was hanging around Smith previous to the publication of the M. B., he said, "Yes, at least eighteen months before." There was no hesitancy about it; and this is what I told Kelly. You can see how he reported the matter. I did not tell Kelley that I had known a copy or copies of the M. B. to sell for $500, or more than that; that is one of his misrepresentations. What he charges me with saying about the Smiths and Tucker's book, is all his own coining.

Mr. Jackaway tells me he did not tell Kelley that Joe and his father got drunk on cider, but on whiskey.

I do know that Kelley has misrepresented me in his report of my answers and statements, and I have no doubt he has misrepresented others also. What his object was I cannot divine. He may think it will strengthen the faith of Mormons a little. Well, if people are fools enough to believe in it, let them; it is no worse than some other humbugs.

* * * * * * *

If you have any Mormon friends in your vicinity, who have read Kelley's report in the *Saints' Herald,* you can say to them that he is a great falsifier, and I consider him the champion liar of America. Yours truly,

J. H. GILBERT.

The bold, but unsuccessful, attempt of the Kelley

brothers to relieve the character of Smith from the stigma that has so long been attached to it is only another example of the extreme to which Mormonism has gone, while the denials of Reed, Booth and Gilbert leave Smith's reputation just about where it was before.

FIRST INTIMATIONS OF POLYGAMY.

It can no longer be successfully maintained that Mormon polygamy was an after-thought, first conceived of and practiced at Nauvoo, for the facts that have leaked out all tend to show that it was one of the first principles of the Mormon faith that entered into Smith's mind. Indeed, so convincing are these facts that a certain Gentile scoffer[1] suggests that the first revelation on the subject may have come during the period of pubescence, if not before, while no less an authority than Apostle Orson Pratt publicly declared that the principle was first made known to the Prophet in the year 1831, though he claims that the latter did not enter upon its practice until some ten years afterwards.

As the laws of those States in which the Mormons had their principal centers were particularly rigid against the crimes of adultery and bigamy, Smith took great pains to keep his practices secret, and this is, undoubtedly, the reason why the evidences of plural wifery were so meager before 1842, when Bennett came out with his expose. Suffice it to say, however, that the conduct of the leading Mormons prior to that date was of such a character as to raise the suspicions of their Gentile neighbors that some form of immorality was practiced among them.

Whenever one of Smith's confederates turned traitor and revealed the immoral conduct of his chief, he was

[1] Dr. Wyl, "Mormon Portraits," p. 93.

promptly cut off from the church, often on the same charge that he had made against Smith and generally without a hearing, while his accusations were met with emphatic denials and protestations of innocence. The Prophet's own denials and protestations were sometimes accompanied with certificates of good character signed by numbers of his followers, plenty of whom could be found willing to attach their names to such a statement. Many of these were undoubtedly ignorant of his private life and signed their names in good faith, but some of them, who had been let into his secrets, knowingly signed a falsehood, having been taught that it was right and proper to lie in the interests of the church and the "Lord's Anointed." [1]

That Smith had in mind the introduction of polygamy into the church, when he was pretending to translate the Book of Mormon, is proved by the qualifying clause of the passage prohibitive of polygamy in that book, "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." This qualifying clause was, without doubt, intended to be a suggestion to the believers in the Book of Mormon that God might, at some future time, command his people to practice plural wifery.

That Joseph, at this time, was not opposed to the principle is proved by the testimony of Rev. Levi Lewis, an uncle of his wife, who says:

> I heard Joseph Smith and Martin Harris both say that adultery was no crime. I saw him three times intoxicated while he was composing the Book of Mormon and heard him use language of the greatest profanity.

[1] See the affidavits of Law, Robinson and Morse and the statement of Sidney Rigdon.

After the Mormons had settled at Kirtland, a number of things leaked out which have given the Gentiles the right to suspect that the Prophet was not the pure, virtuous servant of the Lord he let on to be.[1] W. W. Phelps stated that, while he was translating the Book of Abraham, he said that polygamy would yet be a practice of the church. W. S. Smith declared that spiritual wifery was so much talked of in Kirtland that it became a byword on the street, while J. M. Atwater stated that Martin Harris told him that the doctrine was first announced as a revelation by Rigdon in a meeting of the church officials held in an old building near the temple. Fanny Brewer, who for a time lived with the Saints at Kirtland, but who afterwards apostatized because of the evil and dishonest practices of the church leaders, made a statement at Boston, Massachusetts, before Bradford Sumner, J. P., September 13, 1842, nearly two years before Smith's assassination, part of which is as follows:

In the spring of 1837, I left Boston for Kirtland, in all good faith, to assemble with the Saints, as I thought, and worship God more perfectly. On my arrival, I found brother going to

[1] An attempt was made at the close of the celebrated Braden-Kelley debate at Kirtland, Ohio, in 1884, to get testimonies from the old residents of Kirtland favorable to the Smiths and their followers. Sworn statements were obtained from Reuben P. Harmon, A. E. Sanborn, J. M. Plaisted, Ezra Bond and F. C. Rich. These witnesses seemed to know little one way or another, but generally stated that the character of the Mormon leaders was usually considered good, although one of them stated that there were reports about them. That their testimony can have but little weight will be seen from two significant facts: first, none of them were connected with the church, hence could not know what was going on on the inside; and, secondly, most of them were too young at the time the Smiths left in 1838 (some of the other leaders left before that year) to know much about them personally, Harmon being twenty-three; Rich, seventeen; Bond, twelve, and Plaisted, only seven, while Sanborn did not move to Kirtland until 1836. At the same time, one of Braden's witnesses, William S. Smith, testified that the report was circulated before the Mormons left Kirtland that Rigdon had fallen out with Smith because the latter wanted his daughter, Nancy, sealed to him.

law with brother, drunkenness prevailing to a great extent. and every species of wickedness. Joseph Smith, a prophet of God, (as he called himself,) was under arrest for employing two of the Elders to kill a man by the name of Grandison Newell, belonging to Mentor; but was acquitted, as the most material witness did not appear!!! I am personally acquainted with one of the employees, Davis by name, and he frankly acknowledged to me, that he was prepared to do the deed under the direction of the Prophet, and was only prevented from so doing by the entreaties of his wife. There was much excitement against the Prophet, on another account, likewise,—an unlawful intercourse between himself and a young orphan girl residing in his family, and under his protection!!! Mr. Martin Harris told me that the Prophet was most notorious for lying and licentiousness!!

In the year 1835, when the "Book of Doctrine and Covenants" was compiled, a section on marriage was inserted, one article of which reads:

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death when either is at liberty to marry again.

This article shows that, at this early date, both fornication and polygamy were charged against the Latter-day Saints and it was evidently intended to appear as a denial of the charge. In reality, however, it is a mere subterfuge, for, while it denies a belief in polyandry, a practice never charged against the Mormons, it does not necessarily deny a belief in polygamy. The restrictive adverb "but," which appears before "one husband," is omitted before "one wife," on account of which the Brighamites, who employed this ceremony in their polygamous marriages, construe it to mean: "One man should have one wife, *at least,* and one woman *but* one

husband." Besides, notice, also, that fornication alone is said to be a crime. This is only another case where language has been made to quiet the suspicions of the Gentiles, while at the same time it does not necessarily deny the practices of the Mormons.

By the year 1838, the opinion had become so general that the Mormons taught and practiced certain obnoxious doctrines that it became necessary, in order to quiet the public mind, for Joseph Smith to publish a number of questions that were repeatedly propounded to him, and his answers to the same. The seventh reads:

"Do the Mormons believe in having more wives than one?" No, not at the same time. But they believe that if their companion dies, they have the right to marry again.—*Millennial Star,* Vol. XVI., p. 150.

In a letter to the church, dated December 16, 1838, which was published in the same paper, Vol. XVI., page 627, Joseph says:

We have heard that it is reported by some, that some of us should have said, that we not only dedicated our property, but our families also to the Lord; and Satan, taking advantage of this, has transfigured it into licentiousness, such as a community of wives, which is an abomination in the sight of God.[1]

That Smith was boldly accused of adultery by some of the other leaders of the Mormon Church, is proved by one of the charges preferred against Oliver Cowdery on April 11, 1838:

2nd. For seeking to destroy the character of President Joseph Smith, Junior, by falsely insinuating that he was guilty of adultery.—*Millennial Star,* Vol. XVI., p. 133.

Parley P. Pratt, in a letter to the *Millennial Star,* Vol. III., page 74, says:

[1] See also *Times and Seasons* for April, 1840, for a similar admission.

But for the information of those who may be assailed by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter Day Saints and never will.

The foregoing was written in August, 1842, and shows that the report, that the Mormons believed in polygamy, had even reached England at that early date.

The same writer, in 1840, in his "Persecutions of the Latter-day Saints," page 10, states that it was a belief held by the "ignorant" of Missouri that the Mormons allowed "unlawful intercourse between the sexes."

I must, however, before leaving this subject, contradict certain reports concerning our principles in regard to property, and also in regard to matrimony. . . . It is also a current report among the ignorant that we do away (with) matrimony, and that we allow unlawful intercourse between the sexes. Now this idea originated and has been kept alive by wicked and designing persons, and by the credulity of those who are more ready to believe falsehood than they are to believe truth. There has never been the shadow of anything to cause such a report.

In the summer of 1842, Dr. John C. Bennett openly charged Smith with practicing polygamy. That this was common report throughout the country before, is proved by the following extract from a letter written by James Arlington Bennett to Joseph Smith from the Arlington House, New York, August 16, 1842:

You have nothing to expect from that part of community who are bigotedly attached to the other churches. They have always believed and still believe everything said to your disadvantage; and what General John C. Bennett is now saying in the papers is nothing more than what was common report before, throughout this whole community, insomuch that I had to contradict it in the *Herald* under the signature of "Cincinnatus," and even requested the Elders of the Mormon Church to do so long ago.—*Millennial Star,* Vol. XIX., p. 711.

These quotations, from Mormon publications, show

conclusively that there was a generally prevailing opinion, even before the year 1840, that the Mormons were guilty of practicing polygamy or licentiousness, while their persistent denials count for little when viewed either from the viewpoint of their reputation for veracity, their subsequent history or their later admissions.

CHAPTER III.

The Bennett Expose—Bennett Unites with the Mormons—Bennett Apostatizes and Exposes Joseph Smith—The Denials of the Mormon Church to Bennett's Charges—Bennett's Charges Sustained.

On the 9th of May, 1839, Joseph Smith and his family left Quincy, Illinois, where they had found a refuge and a welcome in their flight from Missouri, and on the 10th reached the little village of Commerce, in Hancock County, where land had been purchased for a Mormon settlement and which became the gathering-point for the scattered bands of the Mormon people. On the 21st of April, 1840, the name of this place was changed to Nauvoo, "The Beautiful," and, on the 16th of the following December, charters were granted to the city of Nauvoo, the Nauvoo Legion and the Nauvoo University.

The year 1841 opened with the brightest prospects for the Mormon people. Their Prophet and leading officials had escaped out of the hands of the Missourians; they had found refuge in a State whose citizens were particularly friendly to them; they had begun a city which claimed three thousand inhabitants; their ministry had been eminently successful both at home and abroad; and proselytes were flocking in daily to add to the strength and glory of Nauvoo. Under these hopeful conditions, the corner-stone of a large temple was laid with appropriate ceremonies on the 6th of April, 1841, and, at a conference held immediately after, larger plans were laid for future work.

THE MORMON TEMPLE AT NAUVOO, ILLINOIS.

With these bright prospects before them, there is no question that the Mormon people would have made phenomenal success at Nauvoo had they kept out of politics and devilment. But it seems that this was an impossible thing for them to do. Instead of being content simply to preach their religious tenets, they allowed themselves to be carried away with the spirit of revenge, bigotry, greed and a desire for political power, which finally resulted in their overthrow, and the ten years which followed their establishment at Nauvoo saw their Prophet slain, their warmest friends become their bitterest enemies, their city given into Gentile hands and their church broken up into a number of contending factions.

DR. JOHN C. BENNETT UNITES WITH THE MORMONS.

No sooner had the Mormons become fully settled at Nauvoo than a star arose upon their horizon which was destined to fill a conspicuous place in their galaxy, and, after a brief but spectacular career, to fall into the darkness of obscurity. This star was Dr. John C. Bennett, "Quartermaster-General of the State of Illinois." He was a man of considerable talent and education, but of arrogant self-conceit, domineering ways and engrossing lust, and had the reputation of being "one of the greatest scamps in the Western country."

His connection with Smith began through a series of friendly and complimentary letters which he wrote the Prophet during the summer of 1840 and which resulted in him finally uniting with the Mormon Church. Although he never filled any ecclesiastical position of importance,[1] he was held in high esteem by the Prophet on

[1] Heman C. Smith ("Church History," Vol. II., p. 460) says that Bennett "held no high position of trust in the church," but the *Times and Seasons,* Vol. II., p. 387, says: "Gen. J. C. Bennett was presented

account of his political influence and became, in a secular sense, his chief counselor. At a conference held at Nauvoo in October, 1840, he, with Joseph Smith and R. B. Thompson, were appointed a committee to draft a bill for the incorporation of Nauvoo, and he was chosen delegate to visit Springfield and urge its adoption by the Legislature. Through his influence, it successfully passed both houses, and became a law by the Governor's signature, December 16, 1840, and, on the 1st of February, 1841, Bennett was elected first mayor of the newly incorporated city. Subsequently, he became chancellor of the Nauvoo University and major-general of the Nauvoo Legion (Joseph Smith being chosen lieutenant-general), which body of troops owed its organization, discipline and equipment largely to his military knowledge, skill and prestige.

At the time that Bennett united with the Mormons, the following blessing was pronounced upon his head by Hyrum Smith:

A Blessing pronounced on the head of J. C. Bennett, son of J. and N. Bennett, born in the town of Fair Haven, Bristol County, Massachusetts, August 3, A. D. 1804, by Hyrum Smith, Patriarch of the Church of Jesus Christ of Latter Day Saints, September 21, 1840.

John C. Bennett—I lay my hands upon your head in the name of Jesus Christ, and inasmuch as thou art a son of Abraham, I bless you with the holy priesthood, with all its graces, and gifts, and with wisdom in all the mysteries of God. Thou shalt have knowledge given thee, and shalt understand the keys by which all mysteries shall be unlocked. Thou shalt have great power among the children of men, and shalt have influence among the great and the noble, even to prevail on many and bring them to the knowledge of the truth. Thou shalt prevail over thy enemies; and shalt know when thou hast gained power over

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with the First Presidency, as Assistant President, until President Rigdon's health should be restored."

them, and in this thine heart shall rejoice. Many souls shall believe because of the proclamation which thou shalt make. The Holy Spirit shall rest upon thee, insomuch that thy voice shall make the foundation on which thou standest to shake,—so great shall be the power of God.

His favor shall rest upon thee in dreams and visions, which shall manifest the glory of God. Beloved brother, if thou art faithful, thou shalt have power to heal the sick; cause the lame to leap like an hart; the deaf to hear; and the dumb to speak, and their voice shall salute thine ears; thy soul shall be made glad and thy heart shall rejoice in God. Thou shalt be like unto Paul, who, according to his own words, was like "one born out of due time," and shalt have the visions of heaven open, even as they were to him.

Thy name shall be known in many nations, and thy voice shall be heard among many people. Yea, unto many of the remnants of Israel shalt thou be known, and when they shall hear of thy coming they shall rejoice, and thou shalt proclaim the gospel unto many tribes of the house of Israel.

If thou shouldst step aside from the path of rectitude at any time because of temptation, the Lord shall call after thee, because of the integrity of thine heart, and thou shalt return to the path from whence thou hast strayed, for God shall illume the path by the light of his everlasting covenant, and with its light thou shalt keep the way.

God is with thee, and hast wrought upon thine heart to come up to this place, that thou mayest be satisfied that the servants of God dwell here. God shall reward thee for thy kindness, and thou shalt be fully satisfied hereafter. Thy soul shall be enlarged, thy mind shall be clear, and thy judgment informed, and the knowledge of all these things shall be made clear to thy understanding. Thou wilt have to pass through tribulation, but thou shalt remember the promises of the Lord, and shalt be comforted, and shalt have the greater manifestations of the power of God.

Thou must travel and labor for Zion, for this is the mind and will of God. Let thy voice be heard, and thy prayers and supplications and thy rejoicings be known. Turn not aside from the truth for the popularity of the world, but be like Paul. Let God be thy shield and buckler, and *he shall shield thee*

forever. Angels shall guide thee, and shall lift thee out of many dangers, and difficulties; and after thou art delivered, thou shalt know they have done it, and thy heart shall be comforted.

Thou shalt have power over many of thy friends and relations, and shalt prevail with them, and when thou shalt reason with them, it shall be like Paul reasoning with Felix, and they shall tremble when they hear thy words. Thou shalt be blessed with the blessings of Abraham, Isaac and Jacob, and if thou art faithful, thou shalt yet be a Patriarch, and the blessings thou shalt pronounce shall be sealed in heaven. Thou shalt have an inheritance among the Saints in time and in eternity, for this is the will of God. If thou continue faithful and steadfast in the Everlasting Covenant, thou shalt have power over the winds and the waves, and they shall obey thy voice when thou shalt speak in the name of Jesus Christ.

The power of God shall shield thee while thou art laboring for Zion. Thou shalt outride the storm of adversity with patience, and shalt be crowned with immortality in the Celestial Kingdom, when Christ shall descend. Even so, Amen.

R. B. THOMPSON, Scribe.

At least once, the Mormon deity recognized the work of the doctor, and on January 19, 1841, the following revelation was given to the Mormon Prophet concerning him:

Again, let my servant, John C. Bennett, help you in your labor in sending my word to the kings of the people of the earth, and stand by you, even you my servant Joseph Smith, in the hour of affliction, and his reward shall not fail, if he receive counsel; and for his love he shall be great; for he shall be mine if he do this, saith the Lord. I have seen the work which he hath done, which I accept, if he continue, and will crown him with blessings and great glory.

But Bennett was not only in high favor with the Mormon deity, he was also very popular with the Mormon people. In the *Times and Seasons,* Vol. II., page 351, I find the following extract from the Chicago *Democrat,* with the editorial comment upon the same:

"Gen. J. C. Bennett, a very popular and deserving man, has

been elected Mayor of Nauvoo, Hancock county."—*Chicago Democrat.*

We cheerfully respond to the above statement respecting our worthy Mayor, and we are indeed glad that any of our friends of the press can nobly come forward and award to faithfulness and integrity their due even if found in a Mormon.

We would say, that if untiring diligence to aid the afflicted and the oppressed, zeal for the promotion of literature and intelligence, and a virtuous and consistent conduct, are evidences of popularity, &c., we venture to say that no man deserves the appellations of "popular and deserving" more than Gen. J. C. Bennett.

Again, in an editorial in the same paper for June 1, 1841, replying to certain charges made against Bennett in the Warsaw *Signal,* we have the following:

It is obvious, that the intention is to make the community believe that General Bennett is a mere renegade—hypocrite—and all that is base in humanity. But General Bennett's character as a gentleman, an officer, a scholar, and a physician, stands too high to need defending by us; suffice it to say, that he is in the confidence of the Executive, holds the office of Quartermaster-General of this State, and is well known to a large number of persons of the first respectability throughout the State. He has, likewise, been favorably known for upwards of eight years by some of the authorities of the Church, and has resided three years in this State. But being a Mormon, his virtues are construed into defects, and is thought a proper object of the base, cowardly, and ungentlemanly attack of the Editor of the *Signal.*

But, notwithstanding his recognition by the Mormon deity and his popularity with the Mormon people, Bennett afterwards confessed that he had practiced duplicity and had been insincere in his profession of faith in Mormonism, which speaks but poorly for the omniscience of the Mormon god. He says:

I find that it is almost universally the opinion of those who have heard of me in the eastern part of the United States, that I

united myself to the Mormons from a conviction of the truth of their doctrines, and that I was, at least for sometime, a convert to their pretended religion. This, however, is a very gross error. I never believed in them or their doctrines. This is, and indeed was, from the first, well known to my friends and acquaintances in the western country, who were well aware of my reasons for connecting myself with the Prophet; which reasons I will now proceed to state. . . . It at length occurred to me that the surest and speediest way to overthrow the Imposter, and expose his iniquity to the world, would be to profess myself a convert to his doctrines, and join him at the seat of his dominion. I felt confident that from my standing in society, and the offices I held under the state of Illinois, I should be received by the Mormons with open arms; and that the course I was resolved to pursue would enable me to get behind the curtain, and behold at my leisure, the secret wires of the fabric, and likewise those who moved them.—*Expose of Joe Smith and Mormonism*, pp. 5, 6.

BENNETT APOSTATIZES AND EXPOSES JOSEPH SMITH.

After several months of the closest intimacy, Smith and Bennett fell out and began to expose each other mercilessly. Bennett accused Smith of various crimes and Smith replied by charging the same on Bennett. The latter published his accusations, with the proof of them, in the *Sangamo Journal* of Springfield, Illinois, from the files of which now in the State Historical Library I have copied most of the testimony that appears in this chapter, and the Prophet replied through the *Times and Seasons*.

At first, it seems, Bennett was permitted to withdraw quietly from the church, Smith, evidently, fearing that a harsher course might impel the doctor to tell all he knew and thus uncover the secret practices of the Mormon leaders at Nauvoo. On the 17th of May, 1842, the Prophet sent the following official request to the church recorder:

Bro. James Sloan:—You will be so good as to permit General Bennett to withdraw his name from the Church Record, if he desires to do so, and this with the best of feelings towards you and General Bennett. Joseph Smith.[1]

This request was granted and the following note was sent to Smith in return:

In accordance with the above I have permitted General Bennett to withdraw his membership from the Church of Jesus Christ of Latter Day Saints this 17th day of May, 1842—the best of feelings subsisting between all parties.

James Sloan,
General Church Clerk and Recorder.

On the same date, Bennett resigned the office of mayor and was forced by Smith to make the following affidavit under the threat of death if he refused:

State of Illinois, } ss.
City of Nauvoo. }

Personally appeared before me, Daniel H. Wells, an Alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith: that he never was taught anything in the least contrary to the strictest principles of the gospel, or of virtue, or of the laws of God, or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal, illicit intercourse with females was, under any circumstances, justifiable, and that I never knew him so to teach others. John C. Bennett.

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[1] That Bennett had in his possession such a writing on the date mentioned, is proved by the affidavit of D. H. Wells (*Millennial Star*, V. XIX., p. 615). Wells says: "After signing and being qualified to the affidavit aforesaid, he requested to speak with me at the door. I followed him out; he told me some persons had been lying about him, and showed me a writing granting him the privilege to withdraw from the church." Joseph tacitly admits the existence and genuineness of this writing, for he gives Wells' affidavit *without comment* in his "Diary," and adds: "Daniel H. Wells, Esq., is an old resident in this place and not a Mormon."

Sworn to and subscribed, before me, this 17th day of May, 1842. DANIEL H. WELLS, Alderman.

Two days later, on the 19th, he was compelled to go before the city council and make a statement which, as published in the *Times and Seasons,* is as follows:

I know what I am about, and the heads of the church know what they are about. I expect I have no difficulty with the heads of the church. I publicly avow that anyone who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a liar in the face of God; those who have said it are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license and any person who states it is a scoundrel and a liar. I have heard it said that I should become a second Avard by withdrawing from the church, and that I was at variance with the heads and should use an influence against them because I resigned the office of Mayor; this is false. I have no difficulty with the heads of the church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence and fellowship, and my former standing in the church; and that my conduct may be such as to warrant my restoration; and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man.

At this meeting of the city council, Joseph Smith was chosen mayor to succeed Bennett, and the following resolution was drafted and adopted:

Resolved, By the City Council of the City of Nauvoo. That this Council tender a vote of thanks to General John C. Bennett, for his great zeal in having good and wholesome laws adopted for the government of the city, and for the faithful discharge of his duty while Mayor of the same.

Passed May 19th, 1842. JOSEPH SMITH, Mayor.
JAMES SLOAN, Recorder.[1]

By the passing of this resolution, Smith and his

[1] This resolution was published in the Mormon secular paper, the *Wasp,* May 21, 1842.

confederates no doubt thought that Bennett might be pacified and that he might be deterred from his avowed purpose of exposing the corruptions that existed at Nauvoo. But it had no such effect, and on the 15th of June the following notice of his expulsion from the Church of Jesus Christ of Latter-day Saints was published in the *Times and Seasons:*

NOTICE.

The subscribers, members of the First Presidency of the Church of Jesus Christ of Latter Day Saints, withdraw the hand of fellowship from General John C. Bennett as a Christian, he having been labored with from time to time to persuade him to amend his conduct, apparently to no good effect.

JOSEPH SMITH. HYRUM SMITH. WILLIAM LAW.

The following members of the Quorum of the Twelve concur in the above sentiments:

BRIGHAM YOUNG. JOHN E. PAGE.
HEBER C. KIMBALL. JOHN TAYLOR.
LYMAN WIGHT. WILFORD WOODRUFF.
WILLIAM SMITH. GEORGE A. SMITH.

WILLARD RICHARDS.

We concur in the above sentiments:

N. K. WHITNEY. V. KNIGHT. GEORGE MILLER.
Bishops of the above-mentioned church.

NAUVOO, May 11, 1842.

There are two important things in the foregoing notice to which I wish specially to direct the reader's attention: First, the date, May 11, 1842, and, secondly, the conspicuous absence of the names of President Sidney Rigdon and Apostle Orson Pratt, with the substitution of Hyrum Smith's name as a member of the First Presidency. Now, if Bennett was expelled from the church on May 11, 1842, why was he permitted to withdraw his name from the church record, "with the best of feelings" toward him, on the 17th, and why was the

publication of the notice of his expulsion deferred until after he had begun to make his damaging charges against Joseph Smith and the Mormon people? As for the absence of the names of Rigdon and Pratt, it is easily explained: Bennett was their friend and had warned Rigdon's daughter, Nancy, and Orson Pratt's wife of the designs of Smith upon them, on account of which they, undoubtedly, entertained a feeling of gratitude toward him, while, at the same time, their feelings toward Smith were not the most friendly. The substitution of the name of Hyrum Smith, in place of that of Sidney Rigdon, as a member of the First Presidency, was a deception. Hyrum was not one of Joseph's Counselors at this time, being, instead, Patriarch of the church, which office he held from January, 1841, to the time of his death. He, evidently, signed his name to the notice to make it appear that the entire First Presidency was opposed to Bennett, which was not true, as Rigdon was one of his supporters. Bennett, also, charges that the names of at least three of the Apostles were forgeries, John E. Page and William Smith being in Pennsylvania, and Lyman Wight in Tennessee, at this time.[1]

The notice of Bennett's expulsion was followed by an editorial in the *Times and Seasons* of July 1, 1842, from the pen of Joseph Smith, setting forth the charges made against him. In this editorial, Bennett was accused of being "a very mean man," who "had a wife and two or three children in McConnellsville, Morgan County, Ohio;" of paying attentions, notwithstanding this, to one of the young ladies of Nauvoo; of circulating the report

[1] Bennett says: "This Bull was signed by the Mormon Hierarchy, who forged the names of Lyman Wight, who was then in Tennessee; William Smith, who was in Pennsylvania; and John E. Page, who was in Pittsburgh! These are three of the Mormon Apostles."—*Expose*, p. 41.

"that promiscuous intercourse between the sexes was a doctrine believed in by the Latter-day Saints and that there was no harm in it;" of telling the women that Joseph himself "not only sanctioned, but practiced," the same; of attempting to commit suicide by taking poison; and of allying himself with the Missourians for the purpose of delivering Smith into their hands.

Bennett replied to these accusations with great vigor and published a number of affidavits very damaging to Smith's reputation. In a letter published in the *Sangamo Journal* of July 7, 1842, he says:

Joseph Smith, the great Mormon seducer, one who has seduced not only hundreds of single and married females, but more than the great Solomon, attempted to seduce Miss Nancy Rigdon, the eldest single daughter of Sidney Rigdon, to submit to his hellish purposes, and become one of his *clandestine* wives under the new dispensation. Call upon Miss Rigdon, who repulsed him with commendable firmness, and I will abide her testimony—call, likewise, upon Gen. George W. Robinson, and Col. F. M. Higbee, to state what they know upon this subject. Gen. Robinson and Col. Higbee can tell some astounding facts in relation to this matter. Joe approached Miss Rigdon *"in the name of the Lord and by His authority and permission,"* as he said. Joe attacked Mr. Rigdon, Gen. Robinson, Col. Higbee and myself, in order to destroy the influence of ALL of us to prevent the exposition of this case. But it is all true, and the legal evidence shall be forthcoming. Call upon Miss Martha Brotherton, of Warsaw, and see what she will say as to the base attempt at seduction in her own case. She can tell a tale of woe, that would make humanity shudder. Call upon Miss Mitchell, of this city, one of the most chaste and spotless females in the west, and see what she knows as to the PROPHET'S SECRET WIVES. Hundreds of cases can be instanced, and if the Danites do not murder me, you shall hear a tale of pollution and sorrow. Joe's licentiousness is unparalleled in the annals of time.

In another letter, dated at Carthage, July 2, 1842, he tells how he was forced to make his affidavit of May 17,

and his statement to the city council on the 19th of the same month:

To the Editor of the Journal:

I am now in this place to attend to some of my official duties as Master in Chancery, and having some leisure time, I shall proceed with my history of Joe Smith and the Saints. It is my determination to state *facts,* and such facts as will arouse the public indignation if there is yet virtue and courage left in man—for we are exhorted to be enterprising and courageous—but the beast and false prophet (Joe Smith) shall tremble in the days of his captivity like an aspen leaf in the wilderness. The "Lord's Anointed," as Joe is called, must be washed in the *lavar of the law,* until his polluted carcass and corrupt soul be purified by fire. And to begin:

1st. *The Duresse.*—On the 17th day of May, A. D. 1842, Joe Smith requested to see me alone in the preparation room of the Nauvoo Lodge, U. D., on some important business. We entered, and he locked the door, put the key in his pocket, and drew a pistol on me and said: "The peace of my family requires that you should sign an affidavit, and make a statement before the next City Council, on the 19th, exonerating me from all participation whatever, either directly or indirectly, in word or deed, in the *spiritual wife* doctrine, or private intercourse with females in general; and if you do not do it with apparent cheerfulness, I will make *cat-fish bait* of you, or deliver you to the Danites for execution to-night; for my dignity and purity must and shall be maintained before the public, even at the expense of life. Will you do it, or die?" I replied that he had better procure some other person, or persons, to do so, as there were plenty who could do it in truth. "No," said he, "that will not do; for it is known that you are well acquainted with all my private acts, better than any other man; and it is in your power to save me or damn me; and as you have now withdrawn from the Church in an honorable manner, over my own signature, a privilege never granted to any other person, you must and shall place it out of your power to injure me or the Church. Do it, or the Mississippi is your portion; will you do it?"

I remarked that it was a hard case and that I would leave peaceably, and without any public exposition, if he would excuse me. He replied: "I tell you, as I was once told, 'Your die is

cast, your fate is fixed, your doom is sealed' if you refuse. Will you do it, or die?" I remarked that I would, under the circumstances, but that it was hard to take the advantage of an unarmed man. "If you tell *that* publicly," he said, "death is your portion—*remember the Danites!*" He then unlocked the door, we went into the room below, and I gave the affidavit as subscribed before Alderman Wells (who was then doing business in the lower room), and made the statement required before the City Council on the 19th. I was not aware, until Sunday last, that any other person was apprised of the fact of the threat of *murder*, but on that day Col. Francis M. Higbee told me, in the presence of Geo. W. Robinson, that if it came to the worst, he was in possession of a secret that would open the eyes of the people, and that he would file his affidavit if necessary; but he would not tell me what the secret was. Gen. Robinson, however, informed me afterwards that it was a knowledge of Joe's threat of murder. . . .

Yours Respectfully,

JOHN C. BENNETT.

With this letter, Bennett published another affidavit in which he denied, absolutely, the statements that he had made in his first:

STATE OF ILLINOIS, } ss.
Hancock County. }

Personally appeared before me, Samuel Marshall, a Justice of the Peace in and for said county, John C. Bennett, who, being duly sworn, according to law, deposeth and saith, that the affidavit taken before Esquire Wells, on the 17th of May, and the statement before the City Council of Nauvoo, on the 19th, as published in the *Wasp* of the 25th of June, 1842, are false, and were taken under *duresse*, as stated in this letter. . . .

JOHN C. BENNETT.

Sworn to and subscribed, this 3d day of July, 1842.

SAMUEL MARSHALL, J. P. (L. S.).

THE DENIALS OF THE MORMON CHURCH TO THE CHARGES OF BENNETT.

When the charges that Bennett was making through the columns of the *Sangamo Journal* reached the Mormons at Nauvoo, they caused no little astonishment and

indignation, and every effort was made to make it appear that the "Lord's Anointed" was being grossly maligned and slandered. One of Smith's tools, Stephen Markham by name, a man of very questionable veracity, made an affidavit reflecting upon the character of Nancy Rigdon, with the evident design of helping the Prophet out of his difficulty,[1] and, on the 20th of July, the city council made the following sworn statement:

We the undersigned, members of the City Council of the City of Nauvoo, testify that John C. Bennett was not under duress at the time that he testified before the City Council May 19, 1842, concerning Joseph Smith's innocence, virtue and pure teachings. His statements that he has lately made concerning this matter are false; there was no excitement at the time, nor was he in any wise threatened, menaced or intimidated. His appearance at the City Council was voluntary; he asked the privilege of speaking, which was granted. After speaking for some time on the city affairs, Joseph Smith asked him if he knew anything bad concerning his public or private character. He then delivered those statements contained in the testimony voluntarily, and of his own free will, and went of his own accord as free as any member of the council.

This affidavit was sworn and subscribed to by Wilson Law, John Taylor, W. Woodruff, Vinson Knight, H. C. Kimball, John P. Green, William Marks, Geo. A. Smith, Geo. W. Harris, N. K. Whitney, Brigham Young, Charles C. Rich and Orson Spencer.

On the 22d of the same month, at a mass-meeting of the citizens of Nauvoo, the following resolution was introduced by Gen. Wilson Law:

Resolved, That having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest to the

[1] See *Expose,* p. 250.

world that so far as we are acquainted with Joseph Smith we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice and equal rights; that he at all times upholds and keeps inviolate the Constitution of this State and of the United States.

When this resolution was put to vote, the entire assembly, numbering, it is said, about one thousand men, voted in the affirmative with the exception of two or three. One of these was Apostle Orson Pratt, who afterwards arose and explained his negative vote, evidently making some reflections on the Prophet. After his explanation had been made, Joseph Smith arose and asked the following question: "Have you personally a knowledge of any immoral act in me toward the female sex, or in any other way?" To which Pratt answered: "Personally toward the female sex, I have not." Mrs. Pratt afterwards testified that prior to this time, and while her husband was on a mission in England, Joseph had made indecent proposals to her which had so enraged her that she refused to accept any help from the church tithing-house. This, without doubt, was the reason why Pratt cast a negative vote. Personally, he knew of no immoral act on the part of the Prophet, but he did know what his wife had told him concerning Smith's evil proposals to her, and had his speech been recorded there is no question that we would have in it a great deal to support the charges of the apostate Bennett.[1]

[1] "Some days ago Joe Smith got up a large meeting at Nauvoo, for the purpose of *whitewashing* himself. A resolution was prepared making out Joe all sorts of a moral and pious man, which was voted for by all present except four or five. Orson Pratt gave his reasons for his negative vote. They relate, as we understand, to the attempted outrages upon his wife by the impostor."—*Editorial in Sangamo Journal,* August 6, 1842. That Pratt was disaffected to the degree of nearly leaving the church, is proved by a letter written by his brother, Parley, at Chester, Illinois, January 1, 1843, and addressed to Thomas Ward, editor of the *Millennial Star.* In this letter Parley says: "I have not heard from Nauvoo, except

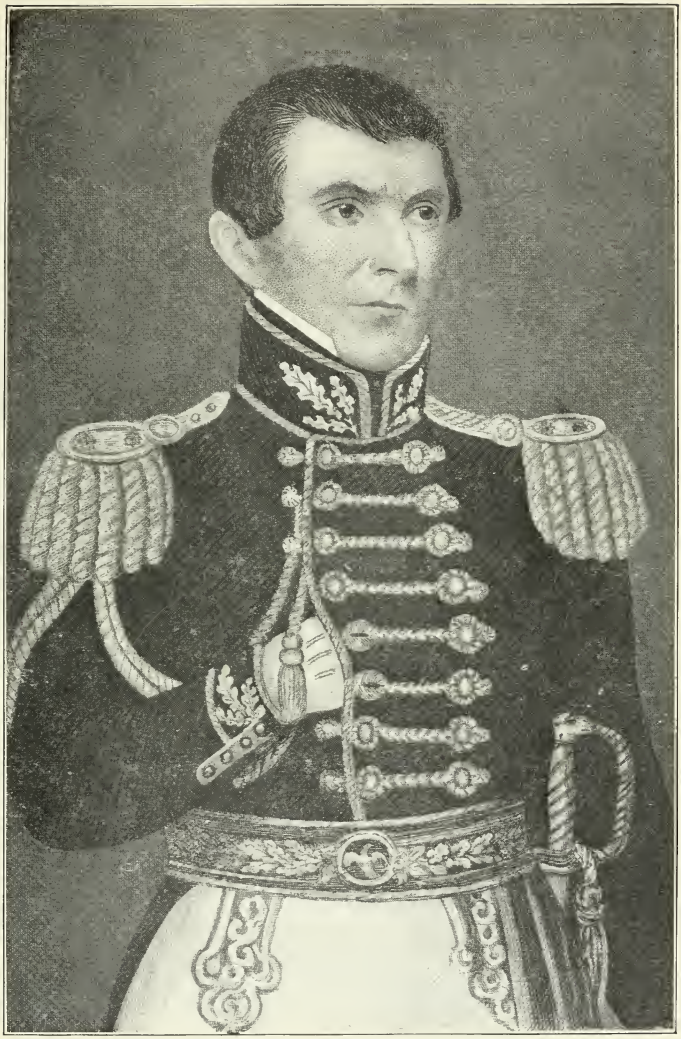
The Mormon women were not behind the Mormon men in their efforts to defend Joseph Smith, and the "Ladies' Relief Society" drew up a paper signed by about one thousand of the women of Nauvoo which spoke in the highest terms of their Prophet's virtue, philanthropy and benevolence. Later, in October, a similar paper, stating that "John C. Bennett's 'secret-wife system' is a disclosure of his own make," was signed by Emma Smith, President; Elizabeth Ann Whitney and Sarah M. Cleveland, Counselors; Eliza R. Snow, Secretary, and fifteen other leading Mormon women.

BENNETT'S CHARGES SUSTAINED.

But, notwithstanding the vehement denials of the Mormon people and Bennett's poor reputation for veracity, the evidences which he produced, or which came out at the same time from other sources, are so strong that we are led to believe that there was something more than bare falsehood in his charges.[1] And this belief is strengthened by the fact that some of those who were the most emphatic in their denials afterwards confessed that they

by the public prints. From these I learn that Brother O. Pratt is still a member of the church."—*Millennial Star,* April, 1843, p. 206.

[1] Since first writing the above, I have had the pleasure of reading the *Times and Seasons,* Joseph Smith's "Diary" in the *Millennial Star,* and other Mormon and anti-Mormon papers and documents of that period, and, from the direct and incidental confirmations of Bennett's charges, I am convinced, no matter what his foibles may have been, that he told the truth in regard to the utter licentiousness of the Mormon Prophet. The only objection to be made to his "Expose" is that he has told only one-half of the truth: he has left out that part relating to himself. On this point, Gregg, in his "History of Hancock County," page 288, says: "We have been utterly unable to obtain possession of the *Wasp,* the Nauvoo paper of that period. [The period of the controversy between Bennett and Smith.] The Mormon side in the controversy, it is remembered, was not left behind in the use of 'names' and invective. So that about the proper conclusion for the outside public to adopt, was to believe both sides, a conclusion which time has only strengthened."



DR. JOHN C. BENNETT.

either knew of Smith's polygamous practices or were living in the polygamous relation themselves in the summer of 1842. Some of these try to excuse themselves for signing a denial of Bennett's charges on the plea that the spiritual-wife doctrine he claimed to expose was only a counterfeit of the pure and holy principle taught and practiced by Joseph Smith, but this is only a flimsy excuse made to shield them from the just charge of lying.

Of the members of the city council, who signed the affidavit of July 20, 1842, the majority afterwards went to Utah, where they practiced polygamy and claimed that Smith was a polygamist as early as 1841,[1] while Wilson Law and William Marks, both, opposed him during the latter part of his life for the very sins charged against him by Bennett, the former being one of the publishers of the Nauvoo *Expositor*. Of the women who signed the certificate of the "Ladies' Relief Society," both Elizabeth Ann Whitney and Eliza R. Snow subsequently stated under oath that they knew of Smith's polygamous relations in the summer of 1842, the first declaring that she witnessed the sealing of her daughter, Sarah Ann, to the Prophet on the 27th of July of that year, and the other that she had become his plural wife on the 29th of June preceding. Of the rest of the women, Mrs. Pratt says that the most had been seduced by Smith before they signed the certificate.

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[1] That in 1841 Smith had begun to agitate his spiritual-wife doctrine is proved by the following from Ebenezer Robinson: "In the spring of 1841, the doctrine of 'spiritual wives' began to be secretly talked about. In June, 1841, Don Carlos Smith and myself left Nauvoo for Cincinnati, to settle with Mr. Shepherd, and also to lay in a stock of paper and other printing material for our office in Nauvoo. We went to Keokuk to take a larger class of steamboat than passed over the rapids in a low stage of water, and while there, waiting for a steamer, we conversed upon the subject of that new doctrine, when Don Carlos Smith said: 'Any man who will teach and practice the doctrine of spiritual wifery will go to hell, I don't care if it is my brother Joseph.' "—*Return*, June, 1890.

That Smith contemplated putting Bennett out of the way, is fully established by the affidavit of Francis M. Higbee, for years a leading Mormon:

STATE OF ILLINOIS, }
Hancock County. } ss.

Personally appeared before me, Hiram Kimball, an Alderman of the City of Nauvoo, Francis M. Higbee, who, being duly sworn according to law, deposeth and saith, that Joseph Smith told him that John C. Bennett could easily be put aside or drowned, and no person would be the wiser for it, and that it ought to be attended to; and he further remarked, that the sooner this was done, the better for the Church, fearing, as he said, that Bennett would make some disclosures prejudicial to said Smith. This was about the time of Bennett's withdrawal from the Church, or a short time before; and further this deponent saith not. FRANCIS M. HIGBEE.

Sworn to and subscribed, this 30th day of June, A. D. 1842.
HIRAM KIMBALL, Alderman.[1]

This confirms the charge of Bennett that Smith threatened to make "cat-fish bait" of him, and proves that the Prophet had been pressed to that point in his hypocritical and criminal career where he would even have committed murder in order to cover up his wicked deeds. And yet some good and honest, but misguided, people condone his faults and look upon him as a martyr!

One of the specific charges that Bennett made against Smith, as already mentioned, was that he had attempted to seduce Nancy, the daughter of his Counselor, Sidney Rigdon. After a careful sifting of the evidence, I regard

[1] Higbee was somewhat of a coward, and, touching his affidavit, wrote to Bennett as follows, July 6, 1842: "As it respects my affidavit, sir, for God's sake, my sake, and the sake of my people, do not show it to any one on earth, as yet, never until I give you liberty. Stiles has seen it, and you must swear him that he will keep dark as hell. I am yet true as death, and intend to stick or die, but you must keep my name back, because I am not ready as yet to leave; and as soon as you bring my name out, they are certain to take my life—they go it like hell, yet."

the accusation as above question or doubt, it being sustained by the testimonies of Captain Olney, formerly of the Nauvoo Legion; George W. Robinson, her brother-in-law, and John W. Rigdon, her brother, although the last-named places the occurrence a year or more later, "in the latter part of the year 1843, or the first part of the year 1844," which is certainly a mistake.

Bennett says that Smith offered him his choice of five hundred dollars or the best lot on Main Street if he would procure Nancy for his harem. This, he says, he declined to do, and, moreover, that he warned her of the Prophet's intentions. And this, I am certain, was one of the causes for the break in friendship between the two. Joseph then secured the assistance of a Mrs. Hyde and Apostle Willard Richards, but his attempt was unsuccessful.

The story goes that the Prophet arranged with Nancy to meet him at a certain place. Having been warned by Bennett, she went prepared, and, when he told her that she was the idol of his affections and attempted to kiss her, she flew into a rage and told him that if he did not open the door she would arouse the neighborhood. This he was forced to do, but later he sent her a letter in which, in very guarded language, he pressed his suit. In this letter, he told her that "even things which might be considered abominable to all who understand the order of heaven only in part" are in reality right "because God gave and sanctioned them by special revelation," and that "our heavenly Father is more liberal in his views and boundless in his mercies and blessings than we are ready to believe or receive." Nancy carefully copied this letter, and the next that was heard of it was when it appeared in the columns of the Warsaw *Signal,* a Gentile paper.

On the attempted seduction, George W. Robinson, in

a letter to James Arlington Bennett, of New York, dated at Nauvoo, July 27, 1842, says:

Smith sent for Miss Rigdon to come to the house of Mrs. Hyde, who lived in the under rooms of the printing-office. Miss Rigdon inquired of the messenger who came for her what was wanting, and the only reply was, that Smith wanted to see her. General Bennett came to Miss Rigdon, and cautioned her, and advised her not to place too much reliance on revelation; but did not enlighten her on the object of Smith, but advised her to go down to Mrs. Hyde's and see Smith. She accordingly went, and Smith took her into another room, and locked the door, and then stated to her that he had had an affection for her for several years, and wished that she should be his; that the Lord was well pleased with this matter, for he had got a revelation on the subject, and God had given him all the blessings of Jacob, &c., &c., and that there was no sin in it whatever; but, if she had any scruples of conscience about the matter, he would marry her privately, and enjoined her to secrecy, &c., &c. She repulsed him, and was about to raise the neighbors if he did not unlock the door and let her out; and she left him with disgust, and came home and told her father of the transaction; upon which Smith was sent for. He came. She told the tale in the presence of all the family, and to Smith's face. I was present. Smith attempted to deny it at first, and face her down with the lie; but she told the facts with so much earnestness, and the fact of a letter being present, which he had caused to be written to her, on the same subject, the day after the attempt made on her virtue, breathing the same spirit, and which he had fondly hoped was destroyed,—all came with such force that he could not withstand the testimony, and he then and there acknowledged that every word of Miss Rigdon's testimony was true. Now, for his excuse, which he made for such a base attempt, and for using the name of the Lord in vain, on that occasion. He wished to ascertain whether she was virtuous or not, and took that course to learn the facts![1]

[1] On this meeting, Joseph says: "Previous to the Council, I, in company with Bishop Miller, visited Elder Rigdon and his family, and had much conversation about John C. Bennett and others. Much unpleasant feeling was manifested by Elder Rigdon's family, who were confounded and put to silence by the truth."—*Entry in Smith's Diary for June 28,*

In answer to the affidavit of Stephen Markham, and in defense of his daughter's character which Markham had traduced, Sidney Rigdon made the following sworn statement:

NAUVOO, Sept. 3, 1842.

Personally appeared before me, E. Robinson, a Justice of the Peace, within and for the county of Hancock, and State of Illinois, Sidney Rigdon, who, being duly sworn, deposeth and saith, that he is personally acquainted with Stephen Markham of this city, and that said Markham is not to be believed, that his word for truth and veracity is not good—that he could not believe said Markham under oath, and that he did on a certain occasion testify under oath to that which deponent knows to be false, and he verily believes said Markham knew the same to be false while testifying; and further this deponent saith not. SIDNEY RIGDON.

Sworn to this 3d day of Sept., A. D. 1842, before me.

E. ROBINSON, J. P.[1]

1842; *Millennial Star,* Vol. XIX., p. 519. The following, from Bennett, shows how effectually the Rigdons were silenced on that occasion: "On Tuesday, the 28th of June last, Joe went to Mr. Rigdon's, accompanied by his High Priest, George Miller, of Sable Sister notoriety, for a witness for him that he had successfully confronted Miss Rigdon, and, by boisterous words and violent gestures, tried to deny the attempted seduction and alarm the girl; but, with daring bravery, she met the Monster of Inquity, and told him he was a 'cursed liar;' that all that she had said of him was true to the letter, and dared him to face her to the contrary. Joe then made a full acknowledgment of the whole affair, in the presence of the family, and several other persons who were present. The demoniacal High Priest, George Miller, then groaned in the spirit, and cried aloud, 'You must not harm the Lord's Anointed; the Lord will not suffer his Anointed to fall!!!' "—*Expose,* p. 245.

[1] It seems that Rigdon tried to avoid making public the inward wickedness of the Mormon system, probably because of his own complicity in that wickedness. In his letter to the *Sangamo Journal,* of which we give extracts, J. F. Olney says: "It is true that Mr. Rigdon has endeavored to allay the excitement upon this subject, and has evaded a direct answer to the public, as far as he could consistently with the truth; but that part which is true he has left untouched." That there was ill feeling between Smith and Rigdon over what occurred at the time of the withdrawal of Bennett, is proved by a letter which Smith wrote his Counselor, March 27, 1843 (*Millennial Star,* Vol. XX., p. 694), and in which he charged him with being "with John C. Bennett and George W.

This affidavit appeared in the *Sangamo Journal* of September 23, 1842, in which, also, the following letter from Capt. J. F. Olney was published:

LA HARPE, Hancock Co., Sept. 10, 1842.

EDITOR SANGAMO JOURNAL:

Dear Sir—I wish to make, through the medium of your paper, a public withdrawal from the church of Latter Day Saints, as I cannot longer consent to remain a member of said church while polygamy, lasciviousness and adultery are practiced by some of its leaders. That crimes of the deepest dye are tolerated and practiced by them, cannot be doubted. I have heard the circumstances of Smith's attack upon Miss Rigdon, from the family as well as herself—and knowing her to be a young lady who sustains a good moral character, and also of undoubted veracity, I must place implicit confidence in her statement, the foul insinuations of that miserable little insect the *Wasp*, to the contrary notwithstanding.

* * * * * * *

STEPHEN MARKHAM,

who has favored the public with his affidavit, with the apparent design to help Smith out of his dilemma in the extraordinary affair with Miss Rigdon, is a man of little or no reputation, and I could not believe his statement, although made under oath; and Smith, it appears in the *Wasp* of the 3d inst., has already become disgusted with this worthy helpmeet, and it certainly is a wonder that others of the same character should not share the

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Robinson in the whole of their abominable practices." He closes with these words: "I must, as a conscientious man, publish my withdrawal of my fellowship from you to the church through the medium of the *Times and Seasons,* and demand of the Conference a hearing concerning your case; that, on conviction of justifiable grounds, they will demand your license." In his reply, Rigdon denied all of these charges, but, subsequently, in August (*Millennial Star,* Vol. XXI., p. 828), Joseph declared that he had been "writing falsehoods to Missouri" concerning him, and he was disfellowshiped; but, having explained his course satisfactorily to the saints, though not to Smith, he was received again, and, later, the trouble was patched up to the degree that he was sent to take charge of the work in Pittsburgh shortly before the Prophet's death. In the history of no other religious movement can be found the great number of charges, countercharges, denials, reaffirmations, excuses and evasions that can be found in the history of Mormonism.

same fate, for Smith must know they are an injury to his cause. The Mormon elders are now scattering in every direction through our country, laden with lies to injure the innocent and oppressed. Very respectfully, etc.,

J. F. OLNEY.

The following affidavit of John W. Rigdon, sworn and subscribed to on the 28th of July, 1905, also corroborates the charge of Smith's attack upon his sister. I leave out of this affidavit those parts relating to the question of the ordination of the son of the original Prophet, and certain quotations from the Nauvoo *Expositor* which will appear later.

STATE OF UTAH,
County of Salt Lake. } ss.

John W. Rigdon, being duly sworn, says: I am the son of Sidney Rigdon, deceased. Was born at Mentor, in the State of Ohio, in the year 1830, and am now over seventy-five years of age. My father, Sidney Rigdon, joined the Church of Jesus Christ of Latter Day Saints that year, and was in 1833 ordained to be Joseph Smith's first counselor, which position he held up to the time Joseph the Prophet was killed, at Carthage jail, in 1844.

* * * * * * *

As to the truth of the doctrine of polygamy being introduced by the Prophet Joseph Smith, deponent further says: Joseph Smith was absolute so far as spiritual matters were concerned, and no man would have dared to introduce the doctrine of polygamy or any other new doctrine into the "Mormon" Church at the city of Nauvoo during the years 1843 and 1844, or at any other place or time, without first obtaining Joseph Smith's consent. If anyone had dared to have done such a thing he would have been brought before the High Council and tried, and if proven against him, he would have been excommunicated from the Church and that would have ended polygamy forever, and would also have ended the man who had dared to introduce such a doctrine without the consent of the Prophet Joseph.

And deponent further says: Joseph the Prophet, at the City of Nauvoo, Illinois, some time in the latter part of the year

1843, or the first part of the year 1844, made a proposition to my sister, Nancy Rigdon, to become his wife. It happened in this way: Nancy had gone to Church, meeting being held in a grove near the temple lot on which the "Mormons" were then erecting a temple; an old lady friend who lived alone invited her to go home with her, which Nancy did. When they got to the house and had taken their bonnets off, the old lady began to talk to her about the new doctrine of polygamy which was then being taught, telling Nancy, during the conversation, that it was a surprise to her when she first heard it, but that she had since come to believe it to be true.[1] While they were talking Joseph Smith the Prophet came into the house, and joined them, and the old lady immediately left the room. It was then that Joseph made the proposal of marriage to my sister. Nancy flatly refused him, saying if she ever got married she would marry a single man or none at all, and thereupon took her bonnet and went home, leaving Joseph at the old lady's house. Nancy told father and mother of it. The story got out and it became the talk of the town that Joseph had made a proposition to Nancy Rigdon to become his wife, and that she refused him. A few days after the occurrence Joseph Smith came to my father's house and talked the matter over with the family, my sister Mrs. Athalia Robinson also being present, who is now alive. The feelings manifested by our family on this occasion were anything but brotherly or sisterly, more especially on the part of Nancy, as she felt that she had been insulted. A day or two later Joseph Smith returned to my father's house, when matters were satisfactorily adjusted between them, and there the matter ended. After that Joseph Smith sent my father to Pittsburg, Pa., to take charge of a little church that was there and Ebenezer Robinson, who was then the Church printer, or at least had been such, as he was the printer of the paper in Kirtland, Ohio, and a printer by trade, was to go with him to print a paper there, and nine days before Joseph Smith was shot at Carthage we started, reaching Pittsburg the day before he was killed.

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JOHN W. RIGDON.

[1] This agrees in sentiment with what Bennett said in 1842: "Mrs. Hyde told her that these things looked strange to her at first, but that she would become more reconciled on mature reflection."—*Expose*, p. 243.

Sworn to before me this 28th day of July, 1905.
(Seal.) JAMES JACK, Notary Public.[1]

In the foregoing, Rigdon agrees with the other witnesses in every particular, except the time in which the attempted seduction occurred, he placing it in the latter part of 1843 or the first part of 1844. But this is certainly erroneous, as the affair took place before Bennett left Nauvoo, which was in June,[2] 1842. The witnesses all agree, however, on the important facts, that Nancy Rigdon, sometime before the Prophet's death, received a proposal to become a plural wife and that the one who made the proposal was none other than Smith himself.

Another woman, whom Joseph Smith attempted to seduce about this time, was Mrs. Melissa Schindle, wife of Col. George Schindle. Her sworn statement, which is given in language too plain and specific to be quoted here,[3] was made before A. Fulkerson, justice of the peace for McDonough County, Illinois, on July 2, 1842, and was published in the *Sangamo Journal* of the 15th of the same month. Mrs. Schindle states that in the fall of 1841, while she was visiting in Nauvoo, Joseph Smith

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[1] Bishop E. L. Kelley, Josephite, says that Mr. Rigdon "is a gentleman in the highest sense."—*Palmyra to Independence,* p. 392.

[2] In the first edition we gave May as the month in which Bennett left Nauvoo. This was probably a mistake, although the movements of the doctor at this time were somewhat obscure. It is known, however, that he left Nauvoo at some time prior to June 23, 1842, according to a letter written by Smith on that date, and that he made a somewhat extended trip through Carthage and Virginia, in Cass County, to Springfield, being followed to Carthage by the Danite, Porter Rockwell, and to Springfield by another Danite, Capt. John D. Parker. But he was back in Nauvoo by June 26, for on the following day he penned his first letter to the *Sangamo Journal.* It is also known that, before the 24th of that month, Smith suspected that he, with David and Edward Kilbourn, was in Galena, Illinois, posting bills to excite the people against the Prophet (*Millennial Star,* Vol. XIX., p. 503).

[3] "The whole truth about Mormonism can not be printed—it is too filthy for type."—*Mormon Portraits,* p. 128.

came to her sleeping-room one night at ten o'clock and made an indecent proposal to her, declaring that "it was the will of the Lord." He further promised her that if she would consent "she could make his house her home as long as she wished to do so, and that she should never want for anything it was in his power to assist her to." Upon her refusal, he threatened to ruin her character if she made the matter public. The affidavit of Mrs. Schindle shows the depths of depravity to which the "Lord's Anointed" descended in his attempt to gratify his insatiable appetite for sensual pleasure.

About the time that the Prophet made his unsuccessful attempts upon Miss Rigdon and Mrs. Schindle, he became mixed up, with Young and Kimball, in another scandal. This time it was with a buxom English girl by the name of Martha Brotherton, whom Brigham wanted as a plural wife. Her parents, with herself, had embraced Mormonism in England and had come to Nauvoo to join the faithful. It took them about three weeks to get their eyes open to the true condition of things, and the whole of them, according to report, apostatized. Her affidavit, which I have copied from the *Sangamo Journal* of July 22, 1842, I now give:

St. Louis, Mo., July 13th, 1842.

Gen. John C. Bennett:

Dear Sir—I left Warsaw a short time since for this city, and having been called upon by you through the *Sangamo Journal* to come out and disclose to the world the facts of the case in relation to certain propositions made to me at Nauvoo, by some of the Mormon leaders, I now proceed to respond to the call, and discharge what I consider to be a duty devolving upon me as an innocent but insulted and abused female. I had been at Nauvoo near three weeks, during which time my father's family received frequent visits from Elders Brigham Young and Heber C. Kimball, two of the Mormon apostles, when early one morning

they both came to my brother-in-law's (John McIlwrick's) house, at which place I then was on a visit, and particularly requested me to go and spend a few days with them. I told them I could not at that time, as my brother-in-law was not at home; however they urged me to go the next day and spend one day with them —the day being fine, I accordingly went. When I arrived at the foot of the hill Young and Kimball were standing conversing together. They both came to me, and, after several flattering compliments, Kimball wished me to go to his house first. I said it was immaterial to me, and accordingly went. We had not, however, gone many steps when Young suddenly stopped and said he would go to that brother's (pointing to a little log hut a few yards distant) and tell him that you (speaking to Kimball), and brother Glover or Grover (I do not remember which), will value his land. When he had gone Kimball turned to me and said, "Martha, I want you to say to my wife, when you go to my house, that you want to buy some things at Joseph's store (Joseph Smith's) and I will say I am going with you to show you the way. You know you want to see the prophet, and you will then have an opportunity." I made no reply. Young again made his appearance and the subject was dropped. We soon reached Kimball's house, when Young took his leave, saying, "I shall see you again, Martha." I remained at Kimball's near an hour, when Kimball seeing that I would not tell the lies he wished me to told them to his wife himself. He then went and whispered in her ear, and asked if that would please her. "Yes," said she, "or I can go along with you and Martha." "No," said he, "I have some business to do, and I will call for you afterwards to go with me to the debate," meaning the debate between himself and Joseph. To this she consented. So Kimball and I went to the store together. As we were going along he said, "Sister Martha, are you willing to do all that the Prophet requires you to do?" I said I believed I was, thinking of course he would require nothing wrong. "Then," said he, "are you ready to take counsel?" I answered in the affirmative, thinking of the great and glorious blessings that had been pronounced upon my head if I adhered to the counsel of those placed over me in the Lord. "Well," said he, "there are many things revealed in these last days that the world would laugh and scoff at, but unto us is given to know the mysteries of

the kingdom." He further observed, "Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do." When we reached the building he led me upstairs to a small room, the door of which was locked, and on it the following inscription—"Positively no admittance." He observed, "Ah, brother Joseph must be sick, for strange to say he is not here. Come down into the tithing office, Martha." He then left me in the tithing office and went out, I know not where. In this office were two men writing, one of whom, William Clayton, I had seen in England; the other I did not know. Young came in and seated himself before me and asked where Kimball was. I said he had gone out. He said it was all right. Soon after Joseph came in and spoke to one of the clerks, and then went upstairs followed by Young. Immediately after Kimball came in. "Now, Martha," said he, "the Prophet has come; come upstairs." I went and I found Young and the prophet alone. I was introduced to the prophet by Young. Joseph offered me his seat, and, to my astonishment the moment I was seated Joseph and Kimball walked out of the room and left me with Young, who arose, locked the door, closed the windows, and drew the curtain. He then came and sat before me and said, "This is our private room, Martha." "Indeed, sir," said I, "I must be highly honored to be permitted to enter it." He smiled, and then proceeded, "Sister Martha, I want to ask you a few questions; will you answer them?" "Yes, sir," said I. "And will you promise not to mention them to anyone?" "If it is your desire, sir," said I, "I will not." "And you will not think any the worse of me for it, will you, Martha?" said he. "No, sir," I replied. "Well," said he, "what are your feelings toward me?" I replied, "My feelings are just the same towards you that they ever were, sir." "But to come to the point more closely," said he, "have not you an affection for me, that, were it lawful and right, you could accept of me for your husband and companion." My feelings at that moment were indescribable. God only knows them. What, thought I, are these men that I thonght almost perfection itself, *deceivers,* and is all my fancied happiness but a dream? 'Twas even so; but my next thought was, which is the best way for me to act at this time; if I say *no,* they may do as they

think proper; and to say *yes,* I never would. So I considered it best to ask for time to think and pray about it. I therefore said, "If it was lawful and right perhaps I might; but you know, sir, it is not." "Well, but," said he, "brother Joseph has a revelation from God that it is lawful and right for a man to have two wives; for as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that is willing to take up the cross will receive the greatest blessing; and if you will accept of me I will take you straight to the celestial kingdom; and if you will have me in this world, I will have you in that which is to come, and brother Joseph will marry us here today, and you can go home this evening and your parents will not know anything about it." "Sir," said I, "I should not like to do anything of the kind without the permission of my parents." "Well, but," said he, "you are of age, are you not?" "No, sir," said I, "I shall not be until the 24th of May." "Well," said he, "that does not make any difference. You will be of age before they know, and you need not fear. If you will take my counsel it will be well with you, for I know it to be right before God and there is no sin in it, I will answer for it. But brother Joseph wishes to have some talk with you on the subject—he will explain things—will you hear him?" "I do not mind," said I. "Well, but I want you to say something," said he. "I want time to think about it," said I. "Well," said he, "I will have a kiss anyhow," and then rose and said he would bring Joseph. He then unlocked the door, and took the key and locked me up alone. He was absent about ten minutes and then returned with Joseph. "Well, Martha," said Joseph, "it is lawful and right before God—I know it is. Look here, sister, don't you believe in me?" I did not answer. "Well, Martha," said Joseph, "just go ahead and do as Brigham wants you to—he is the best man in the world except me." "Oh!" said Brigham, "then you are as good." "Yes," said Joseph. "Well," said Young, "we believe Joseph to be a prophet—I have known him near eight years, and always found him the same." "Yes," said Joseph, "and I know it is lawful and right before God, and if there is any sin in it, I will answer for it before God; and I have the keys of the Kingdom, and whatever I bind on earth is bound in heaven, and whatever I loose on earth is loosed in heaven—and if you will accept of Brigham, you will be blessed—God shall

bless you, and my blessing shall rest upon you, and if you will be led by him you will do well; for I know Brigham will take care of you, and if he don't do his duty to you, come to me and I will make him—and if you do not like it in a month or two, come to me and I will make you free again; and if he turns you off I will take you on." "Sir," said I, rather warmly, "it will be too late to think in a month or two after. I want to think first." "Well, but," said he, "the old proverb is nothing ventured, nothing gained, and it would be the greatest blessing that ever was bestowed upon you." "Yes," said Young, "and you will never have reason to repent it—that is, if I do not turn from righteousness, and that I trust I never shall, for I believe God who has kept me so long will continue to keep me faithful. Did you ever see me act in any way wrong in England, Martha?" "No, sir," said I. "No," said he, "neither can any one else lay anything to my charge." "Well, then," said Joseph, "what are you afraid of, sis?—come let me do the business for you." "Sir," said I, "do let me have a little time to think about it, and I will promise not to mention it to any one." "Well, but look here," said he, "you know a fellow will never be damned for doing the best he knows how." "Well, then," said I, "the best way I know of is to go home and think and pray about it." "Well," said Young, "I shall leave it with brother Joseph, whether it would be best for you to have time or not." "Well," said Joseph, "I see no harm in her having time to think if she will not fall into temptation." "O, sir," said I, "there is no fear of my falling into temptation." "Well, but," said Brigham, "you must promise me that you will never mention it to anyone." "I do promise it," said I. "Well," said Joseph, "you must promise me the same." I promised him the same. "Upon your honor," said he, "you will not tell." "No, sir, I will lose my life first," said I. "Well, that will do," said he, "that is the principle we go upon." "I think I can trust you, Martha," said he. "Yes," said I, "I think you ought." Joseph said, "She looks as if she could keep a secret." I then rose to go, when Joseph commenced to beg of me again—he said it was the best opportunity they might have for months, for the room was often engaged. I, however, had determined what to do. "Well," said Young, "I will see you tomorrow. I am going to preach at the schoolhouse, opposite your house. I have never preached there yet; you will

be there, I suppose." "Yes," said I. The next day being Sunday, I sat down, instead of going to meeting, and wrote the conversation and read it to my sister, who was not a little surprised, but who said it would be the best to go to meeting in the afternoon. We went, and Young administered the sacrament. After it was over, I was passing out and Young stopped me, saying, "Wait, Martha—I am coming." I said, "I cannot—my sister is waiting for me." He then threw his coat over his shoulder and followed me out and whispered, "Have you made up your mind, Martha?" "Not exactly, sir," said I, and we parted. I shall proceed to a justice of the peace, and make oath to the truth of these statements, and you are at liberty to make what use of them you may think best. Yours Respectfully,

MARTHY H. BROTHERTON.

Sworn to and subscribed before me this 13th day of July, A. D. 1842. DUBOUFFAY FREMON,

Justice of the Peace for St. Louis County.[1]

The foregoing affidavit proves not only that Smith, but also that a number of other leading Mormons, either taught or practiced polygamy at Nauvoo, and that Young and Kimball deliberately lied when they denied the charges of Bennett in July, 1842. As this affidavit was made nearly two years before Smith was shot, and as no action was ever taken against Miss Brotherton for libel, the charge of Bennett, that Joseph Smith was a seducer and polygamist, stands.

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[1] The charge that Miss Brotherton made against Smith, Young and Kimball was probably in circulation a number of weeks before the apostasy of Bennett. The *Times and Seasons* (Vol. III., p. 763) gives the account of an address delivered by Hyrum Smith at a conference held April 6-8, 1842, of which the following is an extract: "He then spoke in contradiction of a report in circulation about Elder Kimball, B. Young, himself, and others of the Twelve, alleging that a sister had been shut in a room for several days, and they had endeavored to induce her to believe in having two wives."

CHAPTER IV.

The "Revelation on Celestial Marriage"—Preparation of the People for the "Revelation"—How the "Revelation" Came to be Written—Text of the "Revelation on Celestial Marriage"—Proof that the "Revelation" came from Joseph Smith.

On the 12th day of July, 1843, Joseph Smith received his famous, or infamous, "Revelation on Celestial Marriage," "Patriarchal Order of Matrimony" or "Plurality of Wives." Prior to this date, he had claimed divine authority for his licentious practices, but the time had come when some of his followers demanded a "thus saith the Lord," and this "Revelation" was given to satisfy them. Mrs. Sarah M. Pratt, who had not merely a peep, but a continuous view, behind the scenes at Nauvoo, declares that the "Revelation" was first suggested by Bennett. The Prophet complained to him that he had had trouble with Emma over his intimacy with other women, when Bennett said: "Get a revelation that polygamy is right, and all your troubles will be at an end." The "Revelation" came, but Joseph found that with its appearance his troubles did not end, but grew in magnitude and intensity.

That Joseph claimed a revelation, or revelations, upon the subject of polygamy before July 12, 1843, is established beyond question of doubt. Even one of the founders of the Josephite Church, Jason W. Briggs, when on the stand in the celebrated Temple-lot Suit, in which the Josephites and Hedrickites fought for possession of the Temple lot at Independence, Missouri, conceded that he had heard rumors of such a revelation in 1842. He said:

"I heard something about a revelation on polygamy, or plural marriage, when I was in Nauvoo, in 1842." The claim of Orson Pratt was that Joseph had the principle revealed to him as early as 1831, and that he had plural wives sealed to him as early as 1841. The probability is, as we have shown, that the principle was in his mind as early as 1827, and the reports circulated about him and other leading Mormons in the '30's would lead us to suspect that he was guilty of licentious conduct before he reached Nauvoo. On this point, the *Deseret News,* a Brighamite organ, says:

> The revelation on celestial marriage, published in the *Doctrine and Covenants,* was given July 12, 1843. The principles it contains, with further intelligence on the same subject, were revealed to the Prophet many years before, but not formulated in writing for the church. Acting under instructions from the Lord, the Prophet had several wives sealed to him before the date of that revelation. There are other matters spoken of in the revelation that pertained to the time when it was written, showing that the statement in the heading, as it appears in the book, is correct; namely, that the revelation was given on that date, although the doctrines it contains were known and had been acted upon under special instructions previous to that date.

PREPARATION OF THE PEOPLE FOR THE "REVELATION."

In order to ascertain just how the Mormon people would take the "Revelation on Celestial Marriage," Smith hit upon a novel plan. He appointed a man by the name of Udney H. Jacobs to select from the Old Testament those passages pertaining to polygamy, put them in pamphlet form and advocate the doctrine. This Jacobs did, and the pamphlet was published by the Mormon paper, the *Times and Seasons,* of which Smith was the editor. But the pamphlet caused such a stir in the Mormon camp that Smith published a notice in the issue

of that paper for December 1, 1842, in which he positively disclaimed any knowledge of the character of its contents at the time in which it was published.

> There was a book printed at my office a short time since, written by Udney H. Jacobs, on marriage, without my knowledge; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges, but I do not wish to have my name associated with the authors, in such an unmeaning rigmarole of nonsense, folly and trash.
>
> JOSEPH SMITH.

But this notice bears the ear-marks of evasion. In the first place, it is wholly improbable that a pamphlet or book on such a subject as polygamy, which the preceding summer had been charged against the Mormons so strongly by Bennett, should have been published by a paper of which Smith was the editor without his attention being called to it. In the second place, he states that he was not "opposed to any man enjoying his privileges," but that he did not wish his name associated with the authors, which shows that he was not opposed to Jacobs advocating polygamy if he wished to, so long as he did not connect his name with it. And, in the third place, he did not brand polygamy as a sin and openly condemn it, but simply spoke of the pamphlet as "an unmeaning rigmarole of nonsense, folly and trash."

John D. Lee, of Mountain-Meadows-massacre fame, who was an elder in good standing in the church at that time, in his "Mormonism Unveiled," page 146, gives us the following interesting information on the relations of Smith and Jacobs:

> During the winter, Joseph, the Prophet, set a man by the name of Sidney Hay Jacobs, to select from the Old Bible such scriptures as pertained to polygamy, or celestial marriage, and to write it in pamphlet form, and to advocate that doctrine. This

he did as a feeler among the people, to pave the way for celestial marriage. This, like all other notions, met with opposition, while a few favored it. The excitement among the people became so great that the subject was laid before the Prophet. No one was more opposed to it than was his brother Hyrum, who denounced it as from beneath. Joseph saw that it would break up the Church, should he sanction it, so he denounced the pamphlet through the *Wasp,* a newspaper published at Nauvoo, by E. Robinson, as a bundle of nonsense and trash. He said if he had known its contents he would never have permitted it to be published, while at the same time other confidential men were advocating it on their own responsibility. Joseph himself said on the stand, that should he reveal the will of God concerning them, that they, pointing to President W. Marks, P. P. Pratt and others, would shed his blood. He urged them to surrender themselves to God instead of rebelling against the stepping-stone of their exaltation. In this way he worked upon the feelings and minds of the people until they feared that the anger of the Lord would be kindled against them, and they insisted upon knowing the will of heaven concerning them. But he dared not proclaim it publicly, so it was taught confidentially to such as were strong enough in the faith to take another step. About the same time the doctrine of "sealing" for an eternal state was introduced, and the Saints were given to understand that their marriage relations with each other were not valid.

And yet poor Jacobs has been made to bear the entire curse of Josephite Mormonism for the part he played at that time, and the "Lord's Anointed" is permitted to go free! Charles Wesley Wandell, a Josephite elder, in an open letter to the President of the United States, says:

In so far as polygamy is concerned, its first connection with the Mormons is traceable to Udney R. Jacobs' pamphlet, and no further. This man, an elder in the Church, in 1843, at Nauvoo, published a pamphlet, in which he discoursed of the polygamy of the ancient patriarchs and kings of Judea, and defended the practice on both scriptural and physiological grounds. Joseph Smith before the congregation and elsewhere, emphatically and

unmistakably condemned this pamphlet and its doctrine.—*Saints' Advocate,* Vol. III., p. 19.[1]

The facts are, however, that Jacobs wrote the pamphlet under the direction of Smith, and that when he had served the Prophet's purpose and had unwittingly been the means by which the latter discovered how the people would take plural marriage, he was made his scapegoat and was sacrificed by him as Cowdery, Whitmer and Harris had been before. Smith sought to rise, not by good and virtuous deeds, but on the ruined characters of men, many of whom he himself had caused to fall.

HOW THE "REVELATION" CAME TO BE WRITTEN.

At the time that the "Revelation on Celestial Marriage" was put in writing, Elder William Clayton was confidential clerk of the Prophet and it was he who wrote the "Revelation" down as it was dictated to him. In his affidavit, dated at Salt Lake City, February 16, 1874, he tells the following story:

Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter Day Saints to learn something of the first teachings of the principle of plural marriage by President Joseph Smith, the prophet, seer, revelator and translator of said church, I will give a short relation of facts which occurred within my personal knowledge, and also matters related to me by President Joseph Smith.

I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the 10th day of February, 1842. I continued to labor with Elder Richards until he went East to fetch his wife to Nauvoo.

After Elder Richards started East, I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithings and donations, attending to land and other matters of

[1] I have copied this from W. J. Smith's "Joseph Smith: Who Was He?" p. 68.

business. During this period I necessarily became well acquainted with Emma Smith, the wife of the prophet Joseph, and also with the children—Julia M. (an adopted daughter), Joseph, Frederick and Alexander—very much of the business being transacted at the residence of the prophet.

On the 7th of October, 1842, in the presence of Bishop Newell K. Whitney and his wife, Elizabeth Ann, President Joseph Smith appointed me temple recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, "When I have any revelations to write, you are the one to write them."

During this period the prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the prophet invited me to walk with him. During our walk he said he had learned that there was a sister back in England to whom I was very much attached. I replied there was, but nothing further than an attachment such as brother and sister in the church might rightfully entertain for each other. He then said: "Why don't you send for her?" I replied: "In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses." To this he answered: "I give you authority to send for her, and I will furnish you the means," which he did. This was the first time the prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our heavenly Father, and that it was a doctrine which pertained to celestial order and glory. After giving me lengthy instructions and information concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, "It is your privilege to have all the wives you want." After this introduction our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. He also informed me that he had other wives living besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beaman, Desdemona C. Fullmer and others, were his lawful wives in the sight of Heaven.

On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball and on the 22nd of July, 1843, he married to me, according to the order of the church, my first wife Ruth.

On the 1st day of May, 1843, I officiated in the office of an elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence.

During this period the Prophet Joseph took several other wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful, wedded wives according to the celestial order. His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly.

On the morning of the 12th of July, 1843, Joseph and Hyrum Smith came into the office in the upper story of the "brick store," on the bank of the Mississippi river. They were talking on the subject of plural marriage. Hyrum said to Joseph, "If you will write the revelation on Celestial Marriage, I will take and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace." Joseph smiled and remarked, "You do not know Emma as well as I do." Hyrum remarked, "The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity and heavenly origin," or words to that effect. Joseph then said, "Well, I will write the revelation and we will see." He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph in reply said he did not need to, for he knew the revelation perfectly from beginning to end.

Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on Celestial Marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write, on the same subject, but what was written was sufficient for the present.

Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he

came back Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

Joseph quietly remarked, "I told you you did not know Emma as well as I did." Joseph then put the revelation in his pocket, and they both left the office.

The revelation was read to several of the authorities during the day. Towards evening Bishop Newell K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly and could rewrite it at any time if necessary.

The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camp of Israel at Winter Quarters, on the Missouri River, in 1846.

After the revelation on celestial marriage was written Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no person can ever attain to the fullness of exaltation in celestial glory.

The reader will discover, as we proceed, that Clayton's testimony agrees with that of others to be given.

THE "REVELATION ON CELESTIAL MARRIAGE."

The following is the celebrated "Revelation on Celestial Marriage," said to have been received July 12, 1843:[1]

1. Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have enquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, *Isaac* and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not in that covenant, then are ye damned; *for no one can reject this covenant, and be permitted to enter into my glory;* for all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

2. And verily I say unto you, that the conditions of this law

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[1] In his "Diary" for July 12, 1843, Joseph made the following entry: "Wednesday, 12th. I received the following revelation in the presence of my brother Hyrum and Elder William Clayton: [Here follows the Revelation on Celestial Marriage.] Hyrum took the Revelation and read it to Emma."—*Millennial Star,* Vol. XXI., pp. 715 and 731. The Josephites usually try to evade the force of this and other entries in Smith's "Diary" by questioning its authenticity. They assert that it was carried to Utah by the Brighamites, and that these entries were, or may have been, made by that church in order to sustain their positions. But one thing is very noticeable: they question the correctness of this "Diary" only when it happens to conflict with their opinions; ordinarily they quote from it without question. For proof of this, I refer the reader to the extensive quotations from it in Heman C. Smith's "'Church History," Vols. I. and II. These quotations cover over two hundred pages of these volumes by actual count, and are introduced with such expressions as "Joseph Smith records the following," "Joseph writes," "We quote from Joseph Smith as follows," "Joseph states," etc., etc. If this document is sufficiently accurate to be quoted as good history to establish other points, why is it not sufficiently accurate to be quoted as good history when it comes to establish the polygamous teachings of Joseph Smith?

are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations that are not made and entered into, and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy by revelation and commandment, through the medium of mine anointed whom I have appointed on the earth to hold this power, (*and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on which this power and the keys of this priesthood are conferred*), are of no efficacy, virtue or force in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

3. Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or, will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you before the world was? I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word which is my law, saith the Lord; and every thing that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down and shall not stand after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

4. Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be

enlarged, but remain separately and singly, without exaltation in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God forever and ever.

5. And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the *gods* are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

6. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder *whereby to shed innocent blood,* and if ye abide in my covenant and commit no murder *whereby to shed innocent blood,* it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels and the Gods, which are set there, to their exaltation and glory, in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.

7. *Then shall they be gods, because they have no end;* therefore shall they be from everlasting to everlasting because they continue; then shall they be above all, because all things are subject unto them. *Then shall they be gods, because they have all power,* and the angels are subject unto them.

8. Verily, verily, I say unto you, except ye abide my law, ye cannot attain to this glory; for straight is the gate and

narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also. This is eternal lives, to know the only wise and true God and Jesus Christ whom he hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death; and many there are that go in thereat; because they receive me not, neither do they abide in my law.

9. Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

10. The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

11. I am the Lord thy God, and will give unto thee the law of my holy priesthood, as was ordained by me and my Father, before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

12. Abraham received promise concerning his seed, and of the fruit of his loins—from whose loins ye are, namely, my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore, ye could not number them.

This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promise of my Father, which he made unto Abraham.

13. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac, nevertheless it is written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

14. Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law, as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promise, and sit upon thrones, and are not angels, but are gods. David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

15. David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

16. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment; and restore all things; ask what ye will, and it shall be given unto you according to my word; and as ye have asked concerning adultery—verily, verily, I say unto you, if a man receive a wife in the new and everlasting

covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery, and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

17. And verily, verily, I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth, shall be remitted eternally in the heavens; and whosesoever sins you retain on earth, shall be retained in heaven.

18. And again, verily I say, whomsoever you bless, I will bless, and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

19. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

20. Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I

commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice; *and let mine handmaid, Emma Smith, receive all those that have been given unto my servant, Joseph,* and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

21. And I command my handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this commandment then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily, I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

22. And again, I say, let not my servant put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

23. Now, as touching the law of the priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me; and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

24. And again, as pertaining to the law of the Priesthood; if any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified. But if one or either of the ten virgins after she is espoused shall be with another man she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear their souls of men; for herein is the work of my Father continued, that he may be glorified.

25. And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not minister unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining unto this law, verily, verily I say unto you, I will reveal more unto you hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega, Amen.

PROOF THAT THE "REVELATION" CAME FROM JOSEPH SMITH.

Although they have not always done so, the Josephites now unanimously deny that Joseph Smith ever had any connection with the "Revelation on Celestial Marriage,"

contending that it was undoubtedly the product of Brigham Young, and that it was first brought to the notice of the church at Salt Lake City, Utah, on August the 29th, 1852, eight years after the Prophet's death.[1] Elder Willard J. Smith, one of their leading writers, says:

It is utterly incredible that Joseph Smith ever saw or heard of that sham revelation. There is not one scintilla of evidence, that would be accepted in any court of equity, connecting Joseph Smith with that base forgery. All the evidence which would be accepted by any court of justice contribute to show the absurdity and folly of the Brighamite claim that Joseph Smith received that revelation on July 12th, 1843, or that he ever taught or practiced polygamy; and this extreme absurdity becomes more and more apparent the further one proceeds in its examination. Not one syllable can be found anywhere where Joseph Smith in any way ever countenanced, sanctioned or condoned the doctrine of polygamy, aside from that sham revelation; and, as we have shown, this bungling thing is so unlike him in its verbiage—so unlike any revelation ever given to the church, or anything ever written or spoken by him, and besides, its being opposed in all its essential features to everything he ever did give to the church or the world, and then its being kept securely hid away from the church, caged up under that "patent lock" for more than eight years after Joseph's death, and then when introduced, being neither in the handwriting of Joseph Smith nor in the handwriting of any scribe or secretary ever employed by him, but

[1] "Who is the author of this immoral, degrading document? Was it Brigham Young, as the Reorganized Church has tried to maintain? or was it Joseph Smith, as all other branches of the Mormon Church have ever declared it to be? Take the utterances of Brigham Young as we find them in the 'Journal of Discourses,' published in Salt Lake City, and other Mormon publications, and compare them with this revelation of 1843, and you will discover at a glance that Brigham Young could not have been its author; the language, the style and composition are not his. But, on the other hand, compare this production with any of the acknowledged 'revelations' of the Prophet, especially that of 1841 (see "Doc. and Cov.," p. 301), and you will at once see that the language, the diction and style are unmistakably peculiar to Joseph Smith. The style is his, the language is his, and the conception is his."—*D. H. Bays in his "Doctrines and Dogmas of Mormonism,"* p. 356. Mr. Bays was for twenty-seven years an elder in the Josephite Church.

in the handwriting of one of Brigham's colleagues, and no witnesses to it attesting its genuineness as a certified copy of the original—not a thing but the bare, bald, unqualified statement of the notorious polygamist, Brigham Young, to give it validity, and it just seems to me, with this array of facts before us, that it requires more credulity and less brains than is generally needful for ordinary intelligence, to swallow such an unreasonable conglomeration of inconsistency.—*Joseph Smith: Who Was He?*, pp. 65, 66.

I can not refrain from saying, after going over the evidences, that the assertions made in the foregoing are utterly baseless and that there is abundant evidence that Joseph Smith both taught and practiced polygamy, and was the author of the notorious revelation in question. There is one feature which is certainly uncommendable in the book from which this quotation is taken: it presents only part of the evidence in the case, and from this the author draws his conclusions. While he emphasizes strongly the purported statements of Emma Smith and the denials of Joseph and Hyrum made through the *Times and Seasons,* he touches only lightly a few of the opposing facts, while the great mass of evidence on the other side is entirely ignored. But this is not exclusively the weakness of this writer, for all Josephites are afflicted with the same malady.

In order to show that polygamy was not a tenet of the Mormon faith until after the Mormons reached Salt Lake City, the Josephites quote certain statements made by the Brighamites themselves.

Geo. Q. Cannon says:

A prevalent idea has been, that this prejudice against us owes its origin and continuation to our belief in a plurality of wives; but when it is recollected that the mobbings, drivings and expulsions from Cities, Counties and States which we endured, and our exodus to these mountains, all took place before the revelation of that doctrine was publicly known, it will be seen,

that our belief in it has not been the cause of persecution. . . . Joseph and Hyrum Smith were persecuted to death previous to the church having any knowledge of this doctrine.—*Journal of Discourses,* Vol. XIV., pp. 165, 166.

H. B. Clawson says:

Polygamy at that time (when the Mormons left Nauvoo) was unknown among those of the Mormon faith. . . . The doctrine of polygamy was not promulgated until they got to Salt Lake; not in fact until some little time after they arrived there. —*Salt Lake Tribune,* Feb. 9, 1882.

And Lorenzo Snow, in the famous Temple-lot Suit, said:

No, sir, the church never accepted the revelation on polygamy during the lifetime of Joseph Smith, for it was not during his lifetime that it was presented to the church for acceptance.—*Plaintiff's Abstract,* p. 322.

To the casual reader, these quotations may appear to be virtual concessions that polygamy was wholly unknown as a doctrine and practice until after the immigration to Utah. But when they are taken in connection with their contexts and when the purpose of those who made them is discovered, it is readily seen that they sustain no such conclusion. In the first place, polygamy was practiced at Nauvoo, as we know by the testimonies of the Rigdons, the Laws, Cowles, Marks and scores of others, though it was practiced in secret, while, in the second, it was not "publicly" known, "promulgated" nor "accepted" as a revelation by the "church" (though revealed to and accepted by a few of Smith's most confidential followers) until the Mormons were beyond the reach of Uncle Sam. The foregoing statements, then, may all be true and yet polygamy may have flourished in secret, during the last days of the Mormon Prophet, like a green bay-tree.

When the Josephites say that there are no evidences to connect Smith with the "Revelation on Celestial Marriage," they say what they ought to know, at least, is not so. This revelation was received on July 12, 1843, and on August 12 following was read before the High Council, all of whom accepted it with the exception of William Marks, the President; Austin Cowles, one of his Counselors, and Leonard Soby. I shall now give the testimonies of three of those who were present on this occasion and heard the "Revelation" read. The following is the affidavit of David Fullmer:

TERRITORY OF UTAH, }
County of Salt Lake. } ss.

Be it remembered on this fifteenth day of June, A. D. 1869, personally appeared before me, James Jack, a Notary Public in and for said county, David Fullmer, who was by me sworn in due form of law and upon his oath saith, that on or about the 12th day of August, A. D. 1843, while in meeting with the High Council, (he being a member thereof), in Hyrum Smith's brick office, in the City of Nauvoo, County of Hancock, State of Illinois, Dunbar Wilson made inquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned, bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12, A. D. 1843, and read the same to the High Council, and bore testimony of its truth. The said David Fullmer further said that to the best of his memory and belief, the following named persons were present: William Marks, Austin A. Cowles, Samuel Bent, George W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thomas Grover, David Fullmer, Phineas Richards, James Allred and Leonard Soby. And the said David Fullmer further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith. And further,

that the copy of said revelation on Celestial Marriage, published in the *Deseret News* extra of September fourteenth, A. D. 1852, is a true copy of the same. DAVID FULLMER.

Subscribed and sworn to by the said David Fullmer the day and year first above written. JAMES JACK, Notary Public.

The following is an extract from a letter written by Thomas Grover, another member of the High Council at Nauvoo:

The High Council, of Nauvoo, was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

The presidency of the Stake, Wm. Marks, Father Coles and the late Apostle Charles C. Rich, were there present. The following are the names of the High Council that were present, in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, Isaac Allred, Henry G. Sherwood and, I think, Samuel Smith.

Brother Hyrum Smith was called upon to read the revelation. He did so, and after reading it said: "Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned."

We saw this prediction verified in less than one week. Of the Presidency of the Stake, William Marks and Father Coles rejected the revelation; of the Council that were present, Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the faith.

From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.

The following is the affidavit of Leonard Soby:

STATE OF NEW JERSEY, } ss.
County of Burlington. }

Be it remembered that on this fourteenth day of November, A. D. 1883, personally appeared before me, J. W. Roberts, a

Justice of the Peace, county and State aforesaid, Leonard Soby, who was by me sworn in due form of law, and upon oath saith, that on or about the 12th day of August, 1843, in the city of Nauvoo, in the State of Illinois, in the county of Hancock, before the High Council of the Church of Jesus Christ of Latter Day Saints, of which body and council aforesaid he was a member, personally appeared one Hyrum Smith, of the first presidency of said church, and brother to Joseph Smith, the president and prophet of the same, and presented to said council the Revelation on Polygamy, enjoining its observance and declaring it came from God; unto which a large majority of the council agreed and assented believing it to be of a celestial order, though no vote was taken upon it, for the reason that the voice of the prophet, in such matters, was understood by us to be the voice of God to the church, and that said revelation was presented to said council, as before stated, as coming from Joseph Smith, the prophet of the Lord, and was received by us as other revelations had been. The said Leonard Soby further saith that Elder Austin A. Cowles, a member of the High Council aforesaid, did, subsequently to the 12th day of August, 1843, openly declare against the said revelation on polygamy, and the doctrines therein contained. LEONARD SOBY.

Subscribed and sworn to by the said Leonard Soby, the day and year first above written. JOSHUA W. ROBERTS,
Justice of the Peace.[1]

These testimonies were presented to the public in the year 1886, in a discussion carried on through the columns of the *Utah Journal*, of Logan, Utah, by Joseph Smith, representing the Josephites, and L. O. Littlefield, representing the Brighamites. During this discussion,

[1] Soby has left another affidavit, made on March 23, 1886, in which he says: "I have read and examined carefully said revelation, since published in the Book of Doctrine and Covenants of said Church, and say to the best of my knowledge and belief it is the same, word for word, as the revelation then read by Hyrum Smith. The deponent says further, that the revelation did not originate with Brigham Young, as some persons have falsely stated, but was received by the Prophet Joseph Smith, and read in the High Council by his authority as a revelation to the Church of Jesus Christ of Latter-day Saints." At the time that Soby made his affidavits, he was not a member of the Mormon Church.

the President of the Reorganized Church challenged his opponent to give the names of those who were present and heard the "Revelation on Celestial Marriage" read before the High Council, and these statements were the answer to that challenge.

The testimonies of Fullmer, Grover and Soby establish that there was a revelation on "Celestial Marriage" in Nauvoo before the Prophet's death; that this revelation was read before the High Council on the 12th of August, 1843, by his brother Hyrum, who declared that it came from God; and that it was received as of divine origin by a majority of those who were present. Through whom did this revelation come? There can be but one answer to this question—It came through Joseph Smith, and Joseph Smith alone.

But, behold, verily, verily I say unto thee, No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses.—*Revelation given through Smith to Cowdery, "Doctrine and Covenants," Section 27.*

Ebenezer Robinson,[1] who was with the church through the trying scenes at Nauvoo, gives us the following interesting information on the condition of things as they existed in 1843:

Nauvoo was denominated a stake of Zion, with three Presidents, and a High Council. Wm. Marks was President, Austin Cowles and Amasa Lyman as his counselors, which constituted the three Presidents over the stake and High Council.

Presidents Marks and Cowles were among the good, solid men of the age. Both were opposed to polygamy, but Brother Cowles was far more outspoken, and energetic in his opposition

[1] In a letter to Frank Reynolds, dated at Plano, Illinois, January 21, 1867, President Joseph Smith, of the Reorganized Church, says of Robinson: "I regard Bro. Robinson as one of a scarce work, viz.: a noble-minded man, not only an honourable man of the earth, but an honourable man of Israel."—*Return*, April, 1889.

to that doctrine than almost any other man in Nauvoo. In fact, I think, his opposition excelled all others.

Hyrum opposed it at first, but afterwards became its warm advocate, to my certain knowledge.

One day, in July, before I got ready to start on my mission to New York State, I met Bro. Cowles on Main Street, when he said to me: "Brother Robinson, how can you go out on a mission under these circumstances, with things as they are?" I replied: "I can go readily, for I would preach the gospel of our Lord and Savior Jesus Christ." "Yes," said he, "and when people have obeyed that, have them come here to this sink of iniquity." I replied, "that was no part of my mission, that when they obeyed the gospel I left them in the hands of their heavenly Father, before him they must stand or fall."

On the 12th of this July it is claimed the revelation on polygamy was given through Joseph Smith. I did not see the revelation, but was told a few days after, and before leaving Nauvoo, that such a revelation had been given.

I started on that mission on the last day of July, 1843, accompanied by my wife, Gen. Wilson Law and wife, who were going to Pennsylvania, and my wife to stop in Ohio visiting our relatives there, while I should prosecute the mission in the state of New York.

Gen. Law and myself employed President Wm. Marks to take us in his family carriage to Chicago, Ill., where we took a steamer for Ohio and Pennsylvania. On our way to Chicago the subject of spiritual wives, or polygamy, was freely discussed, when President Marks also told us that a revelation had been received on the subject, or, to use his own words, "They have got a revelation on the subject."

From Bro. Marks' testimony and what I had been told in Nauvoo, before leaving home, I as firmly believed that Joseph Smith had given a revelation on polygamy as that he had ever given one on any subject, in his life.

Notwithstanding the revelation, every member of our party was opposed to the doctrine.

We returned home from that mission the latter part of November, 1843. Soon after our return, I was told that when we were gone, the revelation on polygamy was presented to, and read in, the High Council in Nauvoo, three of the members of which

refused to accept it as from the Lord, viz.: Presidents Marks and Cowles, and Counsellor Leonard Soby. At that time and place, and on that occasion, President Austin Cowles resigned his position as one of the presidents of the High Council, which necessarily included his presidency of the church at Nauvoo. After this he was looked upon as a seceder, and no longer held a prominent place in the church, although morally and religiously speaking, one of the best men in the place.[1]

[1] *The Return*, February, 1891.

CHAPTER V.

The Nauvoo "Expositor"—The Events Leading up to Smith's Assassination—The Charges of the "Expositor"—The Charges of the "Expositor" Sustained.

No sooner did the members of the High Council and other leading Mormons learn that their Prophet had received a revelation authorizing polygamy, than a number of them followed his example and married plural wives. On the other hand, a large and influential element rebelled, refused to obey the revelation and accused those living up to the "law of Sarah" of practicing immorality. During the fall of 1843 and the winter of 1843-44, the lines became distinctly drawn and by spring the Mormon priesthood was divided into two contending and irreconcilable factions, one supporting the Smiths and polygamy, the other denouncing both.[1]

THE EVENTS LEADING UP TO SMITH'S ASSASSINATION.

The trouble at Nauvoo reached a climax on the 18th of April, 1844, when several prominent Mormons were cut off from the church on the charge of "unchristian-like conduct" and without a trial. The notice of this

[1] "I have tried for a number of years to get the minds of the Saints prepared to receive things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they can not stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen."—*Extract from a sermon preached by Smith at Nauvoo,* January 20, 1844 (*Millennial Star,* Vol. XXII., p. 664). Polygamy was contrary to "tradition" and was that "celestial law" by which the Saints received their "exaltation." (See "Revelation on Celestial Marriage," paragraph 8.)

action, which appeared in the *Times and Seasons,* reads as follows:

NAUVOO, April 18, 1844.

Robert D. Foster, Wilson Law, William Law, and Jane Law, of Nauvoo, and Howard Smith, of Scott County, Illinois, for unchristianlike conduct, were cut off from the Church of Jesus Christ of Latter Day Saints, by the authorities of said Church, and ordered to be published in the TIMES AND SEASONS.

W. RICHARDS, Church Recorder.

This was followed, on the 6th of May, with the arrest of Smith by F. M. Higbee, another dissenter, who claimed damages to the amount of five thousand dollars for slander. The warrant having been issued by the clerk of the circuit court of Carthage, Smith secured a writ of *habeas corpus* and was tried before the municipal court at Nauvoo with the result that he was discharged, the complainant not daring to appear against him.

On the 18th of the same month, Higbee, with Austin Cowles, James Blakeslee[1] and Charles Ivins, was excommunicated on the charge of apostasy.

On June 7, the Nauvoo *Expositor* made its appearance. It was published by Sylvester Emmans and was backed by the Laws, Fosters and other apostates. In it, certain charges were made against the Smiths and a number of affidavits were given to sustain them.

On the 10th of June, the city council declared the *Expositor* a nuisance and the mayor was ordered to have

[1] "Last week, individuals of the Mormon faith (Messrs. Blakesly and Higbee), representing the dissenters, addressed a large number of our citizens in reference to the 'flare-up' at Nauvoo. We were not present, but have it from others who were, that the dissenters made out that Joe Smith was pretty much of a rough customer, especially in relation to the 'spiritual wife' doctrine. Their whole aim was principally against the church, of which they still claimed to be members. They painted Smith as anything but the saint he claims to be, and, as a man, to the last degree corrupt in his morals and religion."—*Quincy Whig,* May, 1844. Blakeslee afterwards became an apostle in the Reorganized Church.

it removed in any way he might see fit. The latter, who was none other than Smith himself, then issued an order to the marshal, John P. Green, who proceeded with a posse to the office of the *Expositor* and destroyed the press, type, paper and fixtures.

Following this, the apostates fled from the city and procured a warrant for the arrest of Smith and several of his followers on the charge of riot. When the warrant was served, the Prophet played his *habeas corpus* game again and so secured a hearing before the municipal court at Nauvoo, by which he was discharged.

By the advice of Judge Jesse B. Thomas, however, he again submitted to arrest, evidently to satisfy some legal technicality, and was tried before Daniel H. Wells, justice of the peace of Nauvoo, by whom he was again discharged.

Following this, the writ for riot in destroying the Nauvoo *Expositor* being renewed, he and Hyrum fled to Iowa, from which State they returned to Carthage on the 24th of June and gave themselves up to be tried on the charge of treason. Here, on the 27th of the same month, they met their tragic end.

THE CHARGES OF THE "EXPOSITOR."

Having given the events that occurred during the two or three months preceding the Prophet's death, I now pass to the charges that were made against him and his associates in the Nauvoo *Expositor*. *And let the reader keep in mind that this paper was published twenty days before his assassination.*

These charges, in brief, were: (1) Unfairly cutting individuals off from the church. (2) Introducing false and damnable doctrines, such as Adam-god-ism and polygamy. (3) Attempting to unite church and state.

(4) Manifesting a spirit toward Missouri contrary to Christianity. (5) Screening certain individuals from justice. (6) Employing their ecclesiastical positions as an influence in secular affairs. (7) Countenancing attendance at houses of reveling, dramshops, dance-halls and theaters. (8) Teaching the doctrine of gathering in haste and by sacrifice. (9) Using the church funds in speculation. (10) Organizing secret societies in the interest of the church and under penal oaths and obligations. And (11) countenancing the spoiling of the Gentiles.

There is no question that the authorities of the church proceeded unfairly, and with the evident design of keeping hid the Prophet's sins, when they expelled the Laws, Foster and Smith. The account of their action, as given in the *Expositor,* is as follows:

On Thursday evening, the 18th of April, there was a council called, unknown to the Church, which tried, condemned, and cut off brothers Wm. Law, Wilson Law, and sister Law (Wm.'s wife), brother R. D. Foster, and one brother Smith, with whom we are unacquainted; which we contend is contrary to the book of Doctrine and Covenants, for our law condemns no man until he is heard. We abhor and protest against any council or tribunal in this church which will not suffer the accused to stand in its midst and plead his own cause. If an Agrippa would suffer a Paul, whose eloquence surpassed, as it were, the eloquence of men, to stand before him and plead his own cause, why should Joseph, with others, refuse to hear individuals in their own defense? We answer, it is because the court fears the atrocity of its crime will be exposed to public gaze. We wish the public to thoroughly understand the nature of this court, and judge of the legality of its acts as seem to them good.

On Monday, the 15th of April, brother R. D. Foster had a notice served on him to appear before the High Council on Saturday following, the 20th, and answer to the charges preferred against him by Joseph Smith. On Saturday, while Mr. Foster was preparing to take his witnesses, 41 in number, to the

BRIGHAM YOUNG.

council-room, that he might make good his charges against Joseph, president Marks notified him that the trial had been on Thursday evening, before, the 15th (18th), and that he was cut off from the Church, and that same council cut off the brothers Law, sister Law, and brother Smith, and all without their knowledge. They were not notified, neither did they dream of any such thing being done, for William Law had sent Joseph and some of the Twelve special word that he desired an investigation before the Church in General Conference, on the 6th of April. The court, however, was a tribunal possessing no power to try Wm. Law, who was called by special revelation to stand as councillor to the President of the Church (Joseph) which was twice ratified by General Conferences assembled at Nauvoo, for Brigham Young, one of the Twelve, presided, whose duty it was not, but the President of the High Council.

This puts the matter in an unfavorable light for Joseph for the following reasons: First, the Laws, and their supporters, had made certain grave charges against him; secondly, they had the witnesses to prove their charges; thirdly, they were prevented from doing so by being cut off *secretly,* not by the church nor the High Council, but by the "authorities" of the church; and, fourthly, it was Brigham Young, the arch-polygamist, who presided over the "court" that excommunicated them. This cowardly and unfair procedure plainly indicates that there was a "nigger" in the Mormon woodpile at Nauvoo. Smith was, evidently, afraid to have Law and his witnesses appear before the General Conference.

The Nauvoo *Expositor* boldly charged Smith with practicing spiritual wifery:

> It is a notorious fact that many females in foreign climes and in countries to us unknown, even in the most distant regions of the Eastern Hemisphere, have been induced, by the sound of the gospel, to forsake friends and embark upon a voyage across waters that lie stretched over the greater portion of the globe, as they suppose to glorify God, that they might thereby stand acquitted in the great day of God Almighty. But

what is taught them on their arrival at this place? They are visited by some of the Strikers, for we know not what else to call them, and are requested to hold on and be faithful, for there are great blessings awaiting the righteous; and that God has great mysteries in store for those who love the Lord and cling to brother Joseph. They are also notified that brother Joseph will see them soon and reveal the mysteries of Heaven to their full understanding, which seldom fails to inspire them with new confidence in the Prophet, as well as great anxiety to know what God has laid up in store for them in return for the great sacrifice of father and mother, of gold and silver, which they gladly left far behind, that they might be gathered into the fold and numbered among the chosen of God. They are visited again, and what is the result? They are requested to meet brother Joseph, or some of the Twelve, at some isolated point, or at some particularly described place on the bank of the Mississippi, or at some room, which wears upon its front—

POSITIVELY NO ADMITTANCE.

The harmless, inoffensive and unsuspecting creatures are so devoted to the Prophet and the cause of Jesus Christ, that they do not dream of the deep laid and fatal scheme which prostrates happiness and renders death itself desirable; but they meet him expecting to receive through him a blessing, and learn the will of the Lord concerning them, and what awaits the faithful follower of Joseph, the Apostle and Prophet of God, when in the stead thereof they are told, after having been sworn in one of the most solemn manners to never divulge what is revealed to them, with a penalty of death attached, that God Almighty has revealed it to him, *that she should be his (Joseph's) spiritual wife,* for it was right anciently and God will tolerate it again; but we must keep those pleasures and blessings from the world, for until there is a change in the government we will endanger ourselves by practicing it—but we can enjoy the blessings of Jacob, David and others as well as to be deprived of them, if we do not expose ourselves to the law of the land.

What gives the above importance in the present consideration is that it was written or sanctioned by those who were in a position to know whereof they affirmed and that it was published twenty days before the Prophet

was shot. Reader, does it not look as if Joseph Smith was the real author of Mormon polygamy, after all?

Several resolutions appeared in the *Expositor,* one of which is interesting because it contains the charge that polygamy was introduced into the Mormon Church by Joseph Smith himself:

Resolved 2nd, Inasmuch as we have for years borne with the individual follies and iniquities of Joseph Smith, Hyrum Smith, and many other official characters in the Church of Jesus Christ (conceiving it a duty incumbent on us to bear), and having labored with them repeatedly with all Christian love, meekness and humility, yet to no effect, feel as if forbearance has ceased to be a virtue, and hope of reformation vain; and inasmuch as *they* have introduced false and damnable doctrines into the Church, such as plurality of gods above the God of this universe, and his liability to fall with all his creations; *the plurality of wives for time and eternity;* the doctrine of unconditional sealing up to eternal life, against all crimes except that of shedding innocent blood, by a perversion of their priestly authority, and thereby forfeiting the holy priesthood.

Along with this matter, there also appeared three affidavits, one from William Law, another from his wife, Jane, and another from Austin Cowles, certifying that the affiants had either read or heard read the "Revelation on Celestial Marriage." These affiants agree with Fullmer, Grover and Soby in the statements which they have made.

I hereby certify that Hyrum Smith did (in his office) read to me a certain written document, which he said was a revelation from God. He said that he was with Joseph when it was received. He afterwards gave me the document to read, and I took it to my house and read it and showed it to my wife and returned it the next day. The revelation (so called) authorized certain men to have more wives than one at a time, in this world and in the world to come. It said this was the law, and commanded Joseph to enter into the law. And, also, that he should

administer to others. Several other items were in the revelation, supporting the above doctrines. WM. LAW.

I certify that I read the revelation referred to in the above affidavit of my husband. It sustained in strong terms the doctrine of more wives than one at a time, in this world and in the next. It authorized some to have to the number of ten, and set forth that those women who would not allow their husbands more wives than one should be under condemnation before God. JANE LAW.

To all whom it may concern:

Forasmuch as the public mind hath been much agitated by a course of procedure in the Church of Jesus Christ of Latter Day Saints, by a number of persons declaring against certain doctrines and practices therein (among whom I am one), it is but meet that I should give my reasons, at least in part, as a cause that hath led me to declare myself. In the latter part of the summer, 1843, the patriarch, Hyrum Smith, did, in the High Council, of which I was a member, introduce what he said was a revelation given through the prophet; that the said Hyrum Smith did essay to read the said revelation in the said Council; that according to his reading there was contained the following doctrines: 1st, the sealing up of persons to eternal life, against all sin, save that of shedding innocent blood or of consenting thereto; 2nd, the doctrine of a plurality of wives or marrying of virgins; that "David and Solomon had many wives, yet in this thing they sinned not, save in the matter of Uriah." This revelation, with other evidence that the aforesaid heresies were taught and practiced in the church, determined me to leave the office of first counselor to the president of the church at Nauvoo, inasmuch as I dared not to teach or administer such laws. And further deponent saith not. AUSTIN COWLES.

The foregoing statements were all sworn and subscribed to before Robert D. Foster, justice of the peace, at Nauvoo, on the 4th of May, 1844.

We are now prepared to show, by certain internal evidences, that the "Revelation on Celestial Marriage," given in the preceding chapter, was the one that was presented to the High Council at Nauvoo on the 12th

of August, 1843, and the one that was read by William Law and his wife, Jane, later, and that it contains certain doctrines advocated by Joseph Smith.

EXTRACTS FROM THE "REVELATION ON CELESTIAL MARRIAGE."	SWORN STATEMENTS MADE BEFORE THE DEATH OF JOSEPH SMITH.
And again, as pertaining to the law of the PRIESTHOOD: If any man espouse a VIRGIN, and desire to espouse another, and the first give her consent; and he espouse the second, and they are VIRGINS, and have vowed to no other man, then is he justified. (Paragraph 24.)	The revelation authorized CERTAIN MEN to have more wives than one at a time, in this world and in the world to come. WM. LAW.
	The doctrine of a plurality of wives or marrying of VIRGINS. COWLES.
And if he have TEN virgins given unto him by this law, he cannot commit adultery, for they belong to him. (Par. 24.)	It authorized some to have to the number of TEN. JANE LAW.
And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood as pertaining to these things, then shall she believe, and administer unto him, or she shall be DESTROYED. (Par. 25.)	And set forth that those women who would not allow their husbands to have more wives than one should be UNDER CONDEMNATION. JANE LAW.
Go ye, therefore, and do the works of Abraham; ENTER YE INTO MY LAW and ye shall be saved. (Par. 12.)	It said this was the law and commanded Joseph TO ENTER INTO THE LAW. WM. LAW.
And if ye abide in my covenant, and commit no murder WHEREBY TO SHED INNOCENT BLOOD, it shall be done unto them in all things. (Par. 6.)	Against all sin save that of SHEDDING INNOCENT BLOOD or of consenting thereto. COWLES.

David also received many wives and concubines, as also Solomon and Moses my servants . . . and in none of these things did he sin against me, SAVE IN THE CASE OF URIAH AND HIS WIFE. (Pars. 14, 15.)

That David and Solomon had many wives, yet in this they sinned not SAVE IN THE MATTER OF URIAH. COWLES.

These comparisons will show the reader that the "Revelation on Celestial Marriage," which Cowles and the Laws saw, agreed in a number of its expressions with that which we have to-day, and this is good grounds for a strong presumption that they were one and the same.

But there are also other reasons for believing that the "Revelation on Celestial Marriage," given in the preceding chapter, originated with Joseph Smith. Certain doctrines appear in it which were taught by the Prophet during his lifetime, but which are now denied by the Josephites.

In the first place, the doctrine of Adam-god-ism is unmistakably taught in the "Revelation" as it was by Joseph Smith. Paragraph 14 of the "Revelation" reads: "Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law, as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their EXALTATION, according to the promise, and sit upon thrones, and are not angels, but are GODS." In the funeral sermon which Joseph Smith delivered over the dead body of Elder King Follett[1] at Nauvoo, in April, 1844, he said: "You have got to learn how to be GODS yourselves; to be kings and

[1] Josephites now question the genuineness of the "King Follett Ser-

priests to God, the same as all GODS have done; by going from a small degree to another, from grace to grace, from EXALTATION to EXALTATION, until you are able to sit in glory as doth those who sit enthroned in everlasting power."

Again, in the second place, the exclusive authority of only one at a time to perform or authorize polygamous marriages was taught by Smith as it is taught in the "Revelation." The "Revelation" reads: "And I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred." In his "Diary" of October 5, 1843, Smith wrote: "Gave instructions to try those persons who were preaching, teaching or practicing the doctrine of plurality of wives; for according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise."

And, again, William Marks declared, in 1853, that polygamy was introduced into the Mormon Church, during Smith's lifetime, as "a principle of EXALTATION."

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mon," but they have not always done so. In the *True Latter-day Saints' Herald* of May 1, 1864, I find the following:

"JOSEPH SMITH'S DOCTRINE.

"Joseph Smith, the martyr, preached a sermon at Nauvoo, Ill., during the April Conference of 1844, called the 'King Follett Sermon,' in which, while speaking on the resurrection, he had occasion to say (see Vol. V., p. 615, *Times and Seasons*): 'So I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit, etc.' "

The writer then proceeds to quote *verbatim* a part of this sermon as published in the *Times and Seasons,* as the very language of Joseph Smith himself. If that sermon, as it appears in the *True Latter-day Saints' Herald,* is "Joseph Smith's Doctrine," the Josephites can no longer deny that the doctrine of Adam-god-ism sprang from him.

This agrees with the "Revelation," in which the Lord says: "Verily, verily, I say unto you, except ye abide in my law (of a plurality of wives), ye cannot attain to this glory; for straight is the gate and narrow the way that leadeth unto the EXALTATION and continuation of the lives."

I regard these points of identity, with the other evidences which I have given, as conclusive proof that the "Revelation on Celestial Marriage" originated with Joseph Smith.

THE CHARGES OF THE "EXPOSITOR" SUSTAINED.

The secular Mormon paper of Nauvoo at the time of Smith's assassination was the *Neighbor*. On the 17th of June, 1844, this paper put out an "Extra" containing a summarized report of the proceedings of the City Council on the 8th and 10th preceding, when the *Expositor* was declared a nuisance and was ordered removed. This report, which was accompanied with the certificate of Willard Richards, "Recorder and Clerk of the City Council," is important as it reveals the proceedings of one of the most irregular and illegal trials ever conducted, and also the fact that there was a "Revelation on Celestial Marriage" at Nauvoo at this time.

According to this report, the charges that were made against the Laws and their friends were about as follows: Sylvester Emmans, editor of the *Expositor,* was poor and had tried to get the post-office away from Sidney Rigdon; William Law oppressed the poor, dunned the Prophet, offered a reward for his life and attempted to deliver him to the Missourians; Wilson Law was guilty of seduction; R. D. Foster was guilty of improper conduct with certain females, of carrying a pistol and of writing Joseph a saucy letter; and they all misrepresented

the spiritual-wife doctrine. But those parts of this report which are of most importance to us here are the admissions of Hyrum and Joseph Smith relative to the existence of a "Revelation on Celestial Marriage." They are as follows:

> Councilor H. Smith . . . referred to the *revelation* read to the High Council of the Church, which has caused so much talk about a multiplicity of wives; that said *revelation* was in answer to a question concerning things which transpired in former days, and had no reference to the present time. . . .
>
> Councilor C. H. Smith proceeded to show the falsehood of Austin Cowles in the *Expositor,* in relation to the *revelation* referred to, that it was in reference to *former* days, and not the present time, as related by Cowles. Mayor (Joseph) said he had never preached the *revelation* in private, as he had in public; had not taught it to the anointed in the Church in private, which statement many present confirmed; that on inquiring concerning the passage in the resurrection concerning "they neither marry nor are given in marriage," etc., he received for answer, "Men in this life must marry in view of eternity, otherwise they must remain as angels, or be single in heaven, which was the amount of the *revelation* referred to;" and the Mayor spoke at considerable length in explanation of this principle.

Here, in a Mormon paper, published ten days before the Prophet was shot, we have incontestable proof, properly certified to by the "Recorder and Clerk of the City Council," that there was a "Revelation on Plural (or Celestial) Marriage" at Nauvoo at this time, though both Joseph and Hyrum try to tone down its repugnant features, one claiming that it referred to the world to come, the other that it referred to ancient times.

At the time in which the events described in this chapter occurred at Nauvoo, Thomas Ford was Governor of the State of Illinois. As that State was threatened with a civil war, he went in person to Hancock County to investigate the causes of, and settle, if possible, the

trouble, and his testimony is, therefore, of the utmost interest and importance. Although he evidently tried to act in all fairness, each side accused him of being partial to the other, and he goes down in history charged by one with having attempted "to make a case against the old citizens," the Gentiles, and by the other with having "in a weak and vaccillating way sacrificed his own honor and betrayed the faith of the people he represented." The conditions, as he found them, are described in his "History of Illinois," from which I take the following extract, emphasizing those parts which are of most interest in the present consideration. The reader will readily observe that William Law had just cause for denouncing the Prophet.

Soon after these institutions were established, Joe Smith began to play the tyrant over several of his followers. The first act of this sort which excited attention, *was an attempt to take the wife of William Law, one of his most talented and principal disciples, and make her a spiritual wife.* By means of his Common Council, without the authority of law, he established a recorder's office in Nauvoo, in which alone the titles of property could be recorded. In the same manner and with the same want of legal authority, he established an office for issuing marriage licenses to Mormons, so as to give him absolute control of the marrying propensities of his people. He proclaimed that none in the city should purchase real estate to sell again, but himself. He also permitted no one but himself to have a license in the city for the sale of spirituous liquors; and in many other ways he undertook to regulate and control the business of the Mormons. This despotism, administered by a corrupt and unprincipled man, soon became intolerable. William Law, one of the most eloquent preachers of the Mormons, who appeared to me to be a deluded but conscientious and candid man, Wilson Law, his brother, Major-General of the Legion, and four or five other Mormon leaders, resolved upon a rebellion against the authority of the Prophet. They designed to enlighten their brethren and fellow-citizens upon the new institutions, the

new turn given to Mormonism, and the practices under the new system, by procuring a printing-press and establishing a newspaper in the city, to be the organ of their complaints and views. But they never issued but one number; before the second could appear, the press was demolished by an order of the Common Council, and the conspirators were ejected from the Mormon Church.

The Mormons themselves published the proceedings of the Council in the trial and destruction of the heretical press; from which it does not appear that any one was tried, or that the editor or any of the owners of the property had notice of the trial, or were permitted to defend in any particular.

The proceeding was an *ex parte* proceeding, partly civil and partly ecclesiastical, against the press itself. No jury was called or sworn, nor were the witnesses required to give their evidence upon oath. The councilors stood up one after another, and some of them several times, and related what they pretended to know. In this mode it was abundantly proved that the owners of the proscribed press were sinners, whoremasters, thieves, swindlers, counterfeiters and robbers; the evidence of which is reported in the trial at full length. *It was altogether the most curious and irregular trial that ever was recorded in any civilized country; and one finds difficulty in determining whether the proceedings of the Council were more the result of insanity or depravity.* The trial resulted in the conviction of the press as a public nuisance. The Mayor was ordered to see it abated as such, and, if necessary, to call the Legion to his assistance. The Mayor issued his warrant to the City Marshal, who, aided by a portion of the Legion, proceeded to the obnoxious printing-office, and destroyed the press and scattered the types and other materials.

After this, it became too hot for the seceding and rejected Mormons to remain in the holy city. They retired to Carthage, the county seat of Hancock county, and took out warrants for the Mayor and members of the Common Council, and others engaged in the outrage, for a riot. Some of those were arrested, but were immediately taken before the Municipal Court of the city on *habeas corpus,* and discharged from custody.

On the seventeenth day of June following, a committee of a meeting of the citizens of Carthage presented themselves to me

with a request that the militia might be ordered out to assist in executing process in the city of Nauvoo. I determined to visit in person that section of country, and examine for myself the truth and nature of their complaints. No order for the militia was made; and I arrived at Carthage on the morning of the 21st day of the same month.

Upon my arrival, I found an armed force assembled and hourly increasing under the summons and direction of the constables of the county, to serve as a *posse comitatus* to assist in the execution of process. The general of the brigade had also called for the militia, *en masse,* of the counties of McDonough and Schuyler, for a similar purpose. Another assemblage to a considerable number had been made at Warsaw, under military command of Col. Levi Williams.

The first thing that I did on my arrival was to place all the militia then assembled, and which were expected to assemble, under military command of their proper officers. I next dispatched a messenger to Nauvoo, informing the Mayor and Common Council of the nature of the complaint made against them; and requested that persons might be sent to me to lay their side of the question before me. A Committee was accordingly sent, who made such acknowledgments that I had no difficulty in concluding what were the facts.

It appeared clearly, both from the complaints of the citizens *and the acknowledgments of the Mormon Committee,* that the whole proceedings of the Mayor, the Common Council, and the Municipal Court, were irregular and illegal, and not to be endured in a free country; though, perhaps, some apology might be made for the Court, as it had been repeatedly assured by some of the best lawyers in the State, who had been candidates for office before that people, that it had full and competent power to issue writs of *habeas corpus* in all cases whatever. The Common Council violated the law in assuming the exercise of judicial power; in proceeding *ex parte* without notice to the owners of the property; in proceeding against the property *in rem;* in not calling a jury; in not swearing all the witnesses; in not giving the owners of the property, accused of being a nuisance, in consequence of being libelous, an opportunity of giving the truth in evidence; and in fact, by not proceeding by civil suit or indictment, as in other cases of libel. The Mayor violated the

law in ordering this erroneous and absurd judgment of the Common Council to be executed. And the Municipal Court erred in discharging them from arrest.

As this proceeding touched the liberty of the press, which is justly dear to any republican people, it was well calculated to raise a great flame of excitement. And it may well be questioned whether years of misrepresentation by the most profligate newspaper could have engendered such a feeling as was produced by the destruction of this one press. It is apparent that the Mormon leaders but little understood, and regarded less the true principles of civil liberty. A free press, well conducted, is a great blessing to a free people; a profligate one is likely soon to deprive itself of all credit and influence by the multitude of falsehoods put forth by it. In addition to these causes of excitement, there were a great many reports in circulation, and generally believed by the people.

Fortunately for the purposes of those who were active in creating excitement, there were many known truths which gave countenance to some of these accusations. It was sufficiently proved in a proceeding at Carthage whilst I was there, that Joe Smith had sent a band of his followers to Missouri, to kidnap two men who were witnesses against a member of his Church then in jail, about to be tried on a charge of larceny. It was also a notorious fact, that he had assaulted and severely beaten an officer of the county, for an alleged non-performance of his duty, at a time when that officer was just recovering from a severe illness. It is a fact also, that he stood indicted for the crime of perjury, as was alleged, in swearing to an accusation for murder, in order to drive a man out of Nauvoo, who had been engaged in buying and selling lots and land; and thus interfering with the monopoly of the Prophet as a speculator. It is a fact also, that his Municipal Court, of which he was Chief Justice, by writ of *habeas corpus,* had frequently discharged individuals accused of high crimes and offenses against the laws of the State; and on one occasion had discharged a person accused of swindling the Government of the United States, who had been arrested by process of the Federal Courts; thereby giving countenance to the report, that he obstructed the administration of justice, and had set up a government at Nauvoo, independent of the laws and Government of the State. This idea was further

corroborated in the minds of the people, by the fact that the people of Nauvoo had petitioned Congress for a Territorial Government, to be established there and to be independent of the State Government. It was a fact also, that some larcenies and robberies had been committed, and that Mormons had been convicted of the crimes, and that other larcenies had been committed by persons unknown, but suspected to be Mormons. Justice, however, requires me here to say, that upon such investigation as I then could make, the charge of promiscuous stealing appeared to be exaggerated.

The foregoing disclosures prove that Joseph Smith was not only guilty of immorality, but that he was also guilty of a number of other crimes, both against the State and the Nation, and yet we are told that he was "as great a lover of his country as could be found among men" and that "he often wept that mobs should arise under the glorious institutions of the United States"!

CHAPTER VI.

Direct Evidence Connecting Joseph Smith with Polygamy—Statements and Affidavits—Certain Objections to These Statements and Affidavits Considered.

The truth of the charge that Joseph Smith was connected with polygamy is attested by Sidney Rigdon and William Law, members with him in the First Presidency of the Church of Jesus Christ of Latter-day Saints; by every member of the Quorum of Twelve Apostles, excepting William Smith,[1] and his denial was, evidently, made in the interests of his nephew, the present head of the Josephite Church, as he introduced the practice in his own faction in 1851; by the President of the High Council, William Marks, and his two Counselors, Cowles and Rich; by over one hundred men and women to whom Smith taught, or with whom he practiced, the doctrine, and by the admissions of some of the leading Josephites themselves.

It is sometimes asked: "If Joseph Smith was a polygamist, where are the offspring of his polygamous marriages?"

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[1] In an interview with Apostle Blair, Josephite, he was asked the following question: "Did Joseph the Seer teach that polygamy was essential to salvation and a fullness of glory?" To which he replied: "My answer is, Joseph taught no polygamy—not to my knowledge." But this is too thin. William claimed to be a stickler for the doctrines taught by Joseph, and yet he was the first to preach polygamy from the stand after his death; was excommunicated from the Strangite faction for adultery, and, in 1851, introduced polygamy into his own faction, according to the ex-Josephite Jason W. Briggs, "in the name of God and his brother Joseph." His system must have been even more corrupt than that of Young, for the first document put out by the Josephite Church ("A Word of Consolation," p. 21) speaks of it as "the fouler system (of whoredom) taught by William Smith."

Joseph Smith was a strong, well proportioned, plethoric man, weighing two hundred and ten pounds and standing six feet high in his stocking feet. He was the father of eight children by his wife, Emma, whom he married in 1827, but where is his issue or the children born to him by any other woman? Echo answers, Where? It is, therefore, unreasonable to say he was married to or had marital relations with ten or a dozen other women, or perhaps more, and had no children by any of them.—*Joseph Smith: Who Was He?*, p. 27.

In answer to the question propounded in the foregoing, Mrs. Pratt says:

You hear often that Joseph had no polygamous offspring. The reason of this is very simple. Abortion was practiced on a large scale in Nauvoo. Dr. John C. Bennett, the evil genius of Joseph, brought this abomination into a scientific system. He showed to my husband and me the instruments with which he used to "operate for Joseph." There was a house in Nauvoo, "right across the flat," about a mile and a half from the town, a kind of hospital. They sent the women there, when they showed signs of celestial consequences. Abortion was practiced regularly in this house.—*Mormon Portraits*, p. 59.

Of the women who have declared that they were polygamous wives of the Prophet, or who have been declared by others to have been such, may be mentioned the following: Louisa Beaman, married to Smith April 5, 1841; Zina D. Huntington, October 27, 1841; Eliza R. Snow, June 29, 1842; Sarah A. Whitney, July 27, 1842; Martha McBride, summer, 1842; Almira W. Johnson, spring, 1843; Lucy Walker, May 1, 1843; Emily D. P. Young, May 11, 1843; Rhoda Richards, June 12, 1843; Melissa Lott, September 20, 1843; and Maria and Sarah Lawrence, Desdemona C. Fullmer, Helen Kimball and Flora Woodworth, the dates of whose marriages I am unable to give.

It is my purpose in this chapter to give a number of statements and affidavits which implicate Joseph Smith

both in teaching and practicing polygamy. Some of these were made by women who were his plural wives; others by men who were married by him to plural wives; still others by women who were married by him as plural wives to other men; and still others by those to whom he taught the doctrine or who knew of his connection with it.

THE STATEMENT OF SIDNEY RIGDON.

Sidney Rigdon was born in Allegheny County, Pennsylvania, on the 19th of February, 1793, and spent his early life in the vicinity of Pittsburgh. In March, 1819, he was licensed to preach and became a Baptist minister. He united with the movement under the Campbells in August, 1824, and openly became a Mormon in the fall of 1830, though there is no question that he was secretly connected with Joseph Smith before that time in foisting the Mormon fraud upon the public. He became a member of the First Presidency on the 18th of March, 1833, which position he held up to the time of Smith's assassination. In the winter of 1838, he removed from Kirtland, where he had previously made his home, to Far West, Missouri, where he lived until the spring of 1839, when he removed to Illinois. During the stormy scenes at Nauvoo, he and the Prophet fell out, presumably over the latter's advances to his daughter Nancy, but the difficulty was patched up and Rigdon was sent East, shortly before Smith's death, to take charge of the church in Pittsburgh. When the Prophet was killed, he returned to Nauvoo and presented his claim to the leadership of the Mormon people, but was rejected by an almost unanimous vote on August 8, 1844, and was expelled one month later. He then returned to Pittsburgh a disappointed man and set up a church of his

own. He died at Friendship, New York, in the year 1876.

Probably no individual was more intimately acquainted with the private life of the Prophet than was he. In a lengthy letter to his official paper, the *Messenger and Advocate,* in 1845, he says of the plural-wife doctrine:

> This system was introduced by the Smiths some time before their death, and was the thing which put them in the power of their enemies, and was the immediate cause of their death.—Vol. II., p. 475.

Prior to this, in the same paper (Vol. I., p. 176), he gave as one of the reasons for separating from the church that they had abrogated "the marriage contract" and had substituted, "under the professed sanction of Heaven, a system of extreme licentiousness," evidently referring to the "Revelation on Celestial Marriage."

He declared that in order to conceal this doctrine and practice from the Gentiles, it was taught "that it is sometimes lawful to lie."

> Whereas, the better to conceal the justly odious system of polygamy, duplicity, hypocrisy, and falsehood are inculcated as virtues, the most sacred obligations constantly violated, and families and individuals plunged into irrevocable ruin and despair.

As Rigdon left Nauvoo within the three months following the death of Smith, it can not be successfully maintained that these abuses arose wholly after that event, and that the Twelve, alone, were responsible for them.

AFFIDAVIT OF WILLIAM LAW.

William Law, the Second Counselor of Joseph Smith, was a Canadian by birth, and was a man of more than ordinary intelligence and of considerable wealth. He united with the Mormons under the preaching of Elders

John Taylor and Almon W. Babbitt, and soon after removed to Nauvoo. On January 24, 1841, he was called to fill the office mentioned, which had been made vacant by the appointment of Hyrum Smith to the Patriarchate. Law continued as Smith's Second Counselor until after the latter had brought out his "Revelation on Celestial Marriage," when he apostatized and led a party of dissenters in opposing Smith and his practices. After the death of the Prophet, he removed to Rock Island, Illinois, but during the latter part of his life, he made his home at Shullsburg, La Fayette County, Wisconsin.

In July, 1885, he made an affidavit in which he declared that polygamy, and other corrupt practices, existed in the Mormon Church at Nauvoo during the Prophet's lifetime, and with his knowledge and sanction. This affidavit is now in the possession of Mr. Zenas H. Gurley,[1] of Canton, Missouri, son of one of the founders of the Reorganized Church, and himself an Apostle in that church at the time of his apostasy in 1886. Mr. Gurley informs me that Law "during his life objected to publication in newspapers, but directed to publish in book," and that this is the reason why it has never been given to the public before. The following is an exact copy, carefully prepared by myself with the full consent of the owner of the original, and properly attested to put it above reasonable question or doubt. This document, coming as it does from one of the original leaders of the Mormon Church, is one of the most damning pieces of evidence that has ever been put before the public on the character of Joseph Smith and his confederates.

TO WHOM IT MAY CONCERN.

I, the undersigned, being aware that many contradictory reports are in circulation as to the origin of Polygamy in the

[1] Since deceased.

Mormon Church, make the following statements concerning polygamy and some other matters. In 1843 Hyrum Smith handed to me a writing to read, and to be returned to him. I took it home and upon reading found that it purported to be a revelation to Joseph Smith, authorizing polygamy in the Church. After reading it I went directly to Joseph Smith and showed him the document. He looked at it, and said it was all right. Said it was a great privilege granted to the *High Priesthood.* He spoke strongly in its favor. I remarked that it was in contradiction to the "Doctrine and Covenants." He said they were given when the Church was in its infancy, when they were babes, and had to be fed on *milk*, but now they were strong and must have meat. He seemed much disappointed in my not receiving the *revelation.* He was very anxious that I would accept the doctrine and sustain him in it. He used many arguments at various times afterwards in its favor. I suppose he dreaded my official influence in opposing and utterly rejecting the so-called revelation as I was at that time a member of the First Presidency. Joseph told me that he had several wives sealed to him, and that they afforded him a great deal of *pleasure.* He kept some of them in his own house. He said his wife Emma had annoyed him very much about it, but he thought the revelation would cause her to submit peaceably, as it threatened her *removal* if she did not. Mrs. Smith complained to me about Joseph keeping his young wives in her house and elsewhere, and his neglect of her. She spoke freely about the revelation and its threat against her life, etc. She seemed to have no faith in it whatever. From what she said to me and from what I learned from other sources I have good reason to believe that Joseph and Hyrum Smith and others in the Church had been practicing polygamy for a long time before the revelation came forth, although it was vehemently denied from the public stand, and those who spoke of its existence were denounced as slanderers of the Church. But after the revelation came out, polygamy was rampant and the man who dared to speak against it was considered an apostate. Joseph Smith required every man and woman to *believe* in him, believe in *all* his revelations, believe in *all* his teachings, and uphold and sustain him in every thing right or wrong, without any regard for the teachings of Christ and His Apostles, as recorded in the Scriptures. Smith

was opposed to the use of the Scriptures for I heard him say that "the time would come when it would be a curse to any family to have a Bible in their house." The teaching of Christ was in direct opposition to the teachings of the Smiths, they taught polygamy, spoiling (robbing) the Gentiles, murder, swindling, lying and many other evils. I do not say that Joseph Smith murdered any one with his own hand, but I say this, that Joseph told me that he sent a man to *kill* Governor Boggs of Missouri. The fellow shot the Governor in his own house, shot him through a window, wounding him severely, but failed to kill him. In looking over the whole field at that time, the past and the then present of the Church, I could see no God in it, but a great deal of Satan. Consequently *I withdrew from it forever.* And now after more than forty years, I am thoroughly convinced that I was right, that it never was a Church of Christ, but a most wicked blasphemous humbug, gotten up for the purpose of making money. Had it been the Church of Christ, its ministers would have taught the Doctrine of Christ, would have taught the Gospel of Christ, which is the Gospel of Salvation, to them that believe. If the Gospel was Salvation to believers in the days of the Apostles, it is Salvation to believers now, and always will be. And if so, what *more* do we want. Paul said, "Though we or an angel from heaven preach any other gospel, let him be accursed." The Mormon Church has been running for more than fifty years and what has it done for the Cause of Christianity or Morality? Nothing that I know of but a great deal against both. It must be a bad tree to bear such evil fruit, evil all the way from the Kirtland Bank Swindle down to the present time, and yet I have no doubt thousands of honest virtuous people joined the Church not knowing (at the time) anything of the wicked workings of the leaders, and thousands (probably in ignorance) still cling to the delusion.

After I withdrew from the Mormons, I held several public meetings in the City, told the people many things that I thought they ought to know. I warned them of the ruin they would bring upon themselves by obeying the unchristian teachings of the Smiths and others. I called on the Smithites to come forward and defend their cause, and have an open discussion of the questions at issue between us. But there was not a man to open his mouth in their defense. The fact was they had no ground

to stand on. I next went to my friends and talked over the propriety of purchasing a Printing Press and publishing a Paper to be called the Nauvoo *Expositor*. We concluded to do so. We bought a Press, paper and issued No. 1 of the *Expositor*. No. 2 we had printed on one side when the City Council and Joseph Smith, Mayor, ordered the destruction of the Press, which was done immediately by the breaking the press into pieces with sledges, throwing the type into the street and burning up the furniture, printing paper, etc.

This unlawful destruction of private property and infringement on the Sacred *Freedom of the Press* sealed their doom. It was more than the people would bear. What followed is already well known to the Public.

After the Press was destroyed, my friends came to me and urged me to leave Nauvoo immediately for my personal safety. So on the second day after the destruction of the Press I with my family and some friends, left for Burlington, Iowa. This was in June, 1844.

More than forty years have pass'd since the foregoing events transpired, therefore I may not have been able to give the precise words used in the conversations referred to, but the substance of what I have stated is positively true. I speak from actual knowledge.

I hope my testimony may be of use to those who are seeking after the truth, for truth's sake. It is much safer to trust in God, than in man. The wisdom of man may perish but the wisdom and goodness of God endureth forever.

July 17th, 1885. WM. LAW.

Subscribed and sworn to before me this 17th day of July, A. D. 1885. C. T. DOUGLAS,

(Seal) Notary Public.

This is to certify that Charles A. Shook, being duly sworn according to law, deposeth and saith that the foregoing is a verbatim copy of an affidavit bearing the signature of a certain William Law and also the official seal of Charles T. Douglas, Notary Public, LaFayette Co., Wis., which affidavit is now the property of Mr. Zenas H. Gurley, of Canton, Missouri, and which was loaned to the deponent by the said Zenas H. Gurley that he might make the foregoing copy.

CHARLES A. SHOOK.

Subscribed and sworn to before me at Palmer, Illinois, this 27th day of December, 1909. R. E. BEST,
(Seal) Notary Public.

This is to certify that A. L. Shrout, being duly sworn according to law, deposeth and saith that he has compared the foregoing copy with an affidavit bearing the signature of a certain William Law and also the official seal of Charles T. Douglas, Notary Public, LaFayette Co., Wisconsin, and that he has found said copy to be a correct transcription of the original.

A. L. SHROUT.

Subscribed and sworn to before me at Palmer, Illinois, this 27th day of December, 1909. R. E. BEST,
(Seal) Notary Public.

THE STATEMENT OF SARAH M. PRATT.

Mrs. Pratt was the wife of Orson Pratt and shared with him the privations and hardships incident to his office of Apostle in the Church of Jesus Christ of Latter-day Saints, until he became a polygamist, when she renounced both him and the church. She resided in Salt Lake City from the year 1847 up to the close of her life, and died respected for her virtues. The following statement will show the esteem in which she was held:

SALT LAKE CITY, May, 1886.

We, the undersigned, cordially bear witness to the excellent reputation of Mrs. Sarah M. Pratt. We feel well assured that Mrs. Pratt is a lady whose statements are absolutely to be depended upon. Entire frankness and a high sense of honor and truth are regarded in this community, where she has dwelt since 1847, as her ruling characteristics.

CHARLES S. ZANE,
Chief Justice Utah Territory.
ARTHUR L. THOMAS,
Secretary Utah Territory.
REV. J. W. JACKSON,
U. S. A. Chaplain, Fort Douglas.

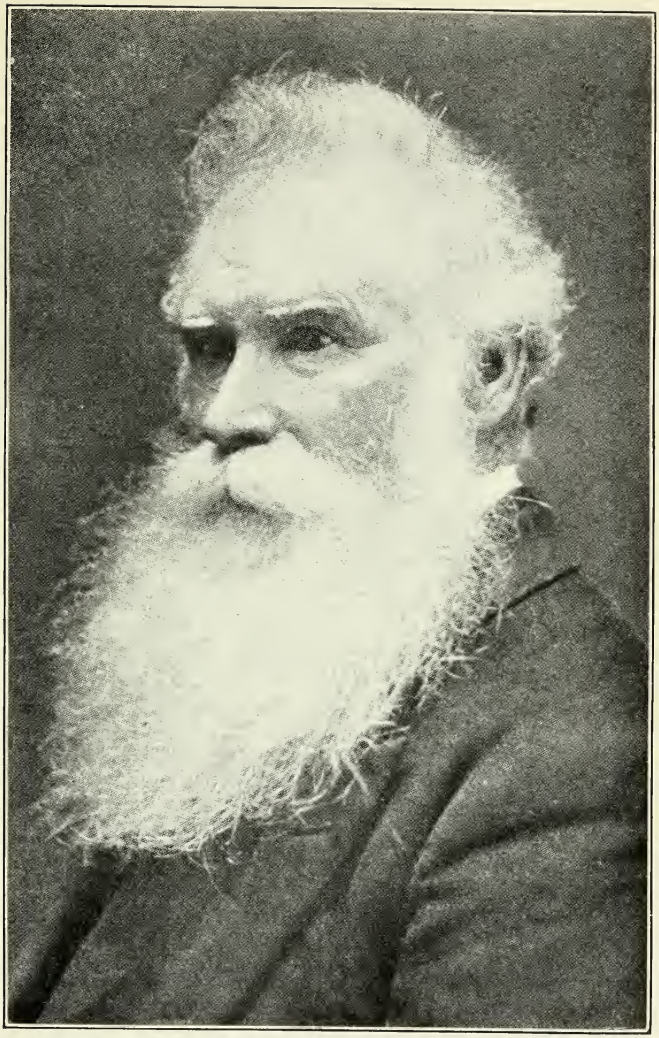
Mrs. Pratt had exceptional opportunities, while living at Nauvoo, to see what was going on behind the

scenes, and once, when her husband was upon a mission in England, Joseph Smith made an immoral proposal to her. The following statement was made to Dr. W. Wyl, a German author, who at that time was collecting material for a work on Mormonism, on May 21, 1886:

I have told you that the prophet Joseph used to frequent houses of ill-fame. Mrs. White, a very pretty and attractive woman, once confessed to me that she made a business of it to be hospitable to the captains of the Mississippi steamboats. She told me that Joseph had made her acquaintance very soon after his arrival in Nauvoo, and that he had visited her dozens of times. My husband (Orson Pratt) could not be induced to believe such things of his prophet. Seeing his obstinate incredulity, Mrs. White proposed to Mr. Pratt and myself to put us in a position where we could observe what was going on between herself and Joseph the prophet. We, however, declined this proposition. You have made a mistake in the table of contents of your book in calling this woman "Mrs. Harris." Mrs. Harris was a married lady, a very great friend of mine. When Joseph had made his dastardly attempt on me, I went to Mrs. Harris to unbosom my grief to her. To my utter astonishment, she said, laughing heartily: "How foolish you are! I don't see anything so horrible in it. Why, I am his mistress since four years!"

Next door to my house was a house of bad reputation. One single woman lived there, not very attractive. She used to be visited by people from Carthage whenever they came to Nauvoo. Joseph used to come on horseback, ride up to the house and tie his horse to a tree, many of which stood before the house. Then he would enter the house of the woman from the back. I have seen him do this repeatedly.

Joseph Smith, the son of the prophet, and president of the reorganized Mormon church, paid me a visit, and I had a long talk with him. I saw that he was not inclined to believe the truth about his father, so I said to him: "You pretend to have revelations from the Lord. Why don't you ask the Lord to tell you what kind of a man your father really was?" He answered: "If my father had so many connections with women, where is the progeny?" I said to him: "Your father had mostly



ORSON PRATT.

intercourse with married women, and as to single ones, Dr. Bennett was always on hand, when anything happened."

It was in this way that I became acquainted with Dr. John C. Bennett. When my husband went to England as a missionary, he got the promise from Joseph that I should receive provisions from the tithing-house. Shortly afterward Joseph made his propositions to me and they enraged me so that I refused to accept any help from the tithing-house or from the bishop. Having been always very clever and very busy with my needle, I began to take in sewing for the support of myself and children, and succeeded soon in making myself independent. When Bennett came to Nauvoo, Joseph brought him to my house, stating that Bennett wanted some sewing done, and that I should do it for the doctor. I assented and Bennett gave me a great deal of work to do. He knew that Joseph had his plans set on me; Joseph made no secret of them before Bennett, and went so far in his impudence as to make propositions to me in the presence of Bennett, his bosom friend. Bennett, who was of a sarcastic turn of mind, used to come and tell me about Joseph to tease and irritate me. One day they came both, Joseph and Bennett, on horseback to my house. Bennett dismounted, Joseph remained outside. Bennett wanted me to return to him a book I had borrowed from him. It was a so-called doctor-book. I had a rapidly growing little family and wanted to inform myself about certain matters in regard to babies, etc.,—this explains my borrowing that book. While giving Bennett his book, I observed that he held something in the left sleeve of his coat. Bennett smiled and said: "Oh, a little job for Joseph; one of his women is in trouble." Saying this, he took the thing out of his left sleeve. It was a pretty long instrument of a kind I had never seen before. It seemed to be of steel and was crooked at one end. I heard afterwards that the operation had been performed; that the woman was very sick, and that Joseph was very much afraid that she might die, but she recovered.

Bennett was the most intimate friend of Joseph for a time. He boarded with the prophet. He told me once that Joseph had been talking with him about his troubles with Emma, his wife. "He asked me," said Bennett, smilingly, "what he should do to get out of the trouble?" I said, "This is very simple.

Get a Revelation that polygamy is right, and all your troubles will be at an end."

The only "wives" of Joseph that lived in the Mansion House were the Partridge girls. This is explained by the fact that they were the servants in the hotel kept by the prophet. But when Emma found out that Joseph went to their room, they had to leave the house.

I remember Emma's trip to St. Louis. I begged her to buy for me a piece of black silk there.

You should bear in mind that Joseph did not think of a marriage or sealing ceremony for many years. He used to state to his intended victims, as he did to me: "God does not care if we have a good time, if only other people do not know it." He only introduced a marriage ceremony when he had found out that he could not get certain women without it. I think Louisa Beaman was the first of this kind. If any woman, like me, opposed his wishes, he used to say: "Be silent, or I shall ruin your character. My character must be sustained in the interest of the church." When he had assailed me and saw that he could not seal my lips, he sent word to me that he would work my salvation, if I kept silent. I sent back that I would talk as much as I pleased and as much as I knew to be the truth, and as to my salvation, I would try and take care of that myself.

In his endeavors to ruin my character Joseph went so far as to publish an extra-sheet containing affidavits against my reputation. When this sheet was brought to me I discovered to my astonishment the names of two people on it, man and wife, with whom I had boarded for a certain time. I never thought much of the man, but the woman was an honest person and I knew that she must have been forced to do such a thing against me. So I went to their house; the man left the house hurriedly when he saw me coming. I found the wife and said to her rather excitedly: "What does it all mean?" She began to sob. "It is not my fault," said she; "Hyrum Smith came to our house, with the affidavits all written out, and forced us to sign them. 'Joseph and the church must be saved,' said he. We saw that resistance was useless, they would have ruined us; so we signed the papers."—*Mormon Portraits,* pp. 60-63.

AFFIDAVIT OF LORENZO SNOW.

In the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Joseph Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening. We walked a little distance and sat down on a large log that lay near the bank of the river. He there and then explained to me the doctrine of plurality of wives; he said that the Lord had revealed it unto him, and commanded him to have women sealed to him as wives; that he foresaw the trouble that would follow, and sought to turn away from the commandment; that an angel from heaven then appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.

He further said that my sister Eliza R. Snow had been sealed to him as his wife for time and eternity. He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think one hour or more, in which he told me many important things.

I solmenly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true. LORENZO SNOW.

TERRITORY OF UTAH, }
Box Elder County. } ss.

Personally came before me, J. C. Wright, Clerk of the County and Probate Courts in and for the County and Territory aforesaid, Lorenzo Snow, and who being duly sworn deposeth and says that the foregoing statement by him subscribed is true to his own certain knowledge.

Witness my hand and seal of Court, at my office in Brigham City, Box Elder County, Utah Territory, this 28th day of August, A. D. 1869. J. C. WRIGHT, Clerk.

(Seal.)

AFFIDAVIT OF ORSON HYDE.

Orson Hyde was born in the village of Oxford, New Haven County, Connecticut, January 8, 1805. He united with the Mormon Church in Ohio on the 31st of October,

1831, being baptized by Sidney Rigdon. In 1835 he was ordained an Apostle. In October, 1838, he and Thomas B. Marsh apostatized and made affidavits incriminating Joseph Smith and others. He was suspended from fellowship, May 4, 1839, but on June 27 of the same year, having made confession, he was restored both to fellowship in the church and to his former standing in the Quorum of Apostles. He went to Utah with Brigham Young, where he died November 28, 1878. His affidavit follows:

SPRINGTOWN, Sept. 15, 1869.

I, Orson Hyde, do hereby certify and declare according to my best recollection that on the fourth day of September I was married to Miss Marinda N. Johnson, in Kirtland, Ohio, in the year of our Lord, 1834, and in the month of February or March, 1843, I was married to Miss Martha R. Browitt, by Joseph Smith, the martyred prophet, and by him she was sealed to me for time and for all eternity in Nauvoo, Ill., and in the month of April of the same year, 1843, I was married by the same person to Mrs. Mary Ann Price, and by him she was sealed to me for time and for all eternity, in Nauvoo, Ill., while the woman to whom I was first married was yet living, and gave her cordial consent to both transactions, and was personally present to witness the ceremonies. ORSON HYDE.

Sworn to and subscribed to before me this 15th day of September, 1869, at Springtown, Sanpete County, U. T.

GEORGE BROUGH,
Justice of the Peace.

AFFIDAVIT OF JOSEPH B. NOBLE.

TERRITORY OF UTAH,
County of Salt Lake. } ss.

Be it remembered that on the 26th day of June, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law, and upon his oath saith, that on the fifth day of April, A. D. 1841, at the city of Nauvoo, County of Hancock, State of Illinois, he married or sealed Louisa Beaman to Joseph

Smith, President of the Church of Jesus Christ of Latter Day Saints, according to the order of celestial marriage revealed to the said Joseph Smith. JOSEPH B. NOBLE.

Subscribed and sworn to by the said Joseph Bates Noble, the day and year first above written. JAMES JACK,
(Seal) Notary Public.

AFFIDAVIT OF HOWARD CORAY.

TERRITORY OF UTAH, } ss.
County of Salt Lake. }

As many false statements have been made in relation to the authorship of the revelation on celestial marriage, I deem it but justice to all lovers of truth for me to express what I know concerning this very important matter.

On the 22nd day of July, A. D. 1843, Hyrum Smith, the martyred Patriarch, came in a carriage to my house in Nauvoo; he invited me and my wife to take a ride with him; accordingly, as soon as we could make ourselves ready, we got into his carriage and he set off in the direction of Carthage. Having gone a short distance, he observed to us that his brother, Joseph Smith, the Prophet, had received a revelation on marriage, that was not for the public yet, which he would rehearse to us, as he had taken pains to commit it to memory. He then commenced rehearsing the revelation on celestial marriage, not stopping till he had gone quite through with the matter. After which he reviewed that part pertaining to plurality of wives, dwelling at some length upon the same, in order that we might clearly understand the principle. And on the same day (July 22, 1843) he sealed my wife, formerly Martha Jane Knowlton, to me; and when I heard the revelation on celestial marriage read on the stand in Salt Lake City, in 1852, I recognized it as the same as that repeated to me by Brother Hyrum Smith. Not long after this I was present when Brother David Fullmer and wife were sealed by Brother Hyrum Smith, the martyred Patriarch, according to the law of celestial marriage. And, besides the foregoing, there was quite enough came within the compass of my observation to have fully satisfied my mind that plural marriage was practiced in the city of Nauvoo. HOWARD CORAY.

Subscribed and sworn to before me, this 18th day of June, A. D. 1882. JAMES JACK, Notary Public.
(Seal.)

AFFIDAVIT OF JOSEPH KELTING.

For some time previous to the death of Joseph Smith, the Mormon prophet, I lived at Nauvoo, Hancock County, Illinois. I acted for some years as agent for Bishop George Miller, and was also a deputy sheriff in Hancock County. I heard rumors to the effect that Joseph Smith was practicing polygamy, the matter frequently being repeated, especially by Wm. and Wilson Law, and the Higbees. Calling at the house of the prophet one day, early in the spring of 1844, on some business or other not now remembered, the prophet invited me into a room upstairs in his house, called the mansion. After we entered the room he locked the door and then asked me if I had heard the rumors connecting him with polygamy. I told him I had. He then began a defense of the doctrine by referring to the Old Testament. I told him I did not want to hear that, as I could read it for myself. He claimed to be a prophet—I believed him to be a prophet—and I wanted to know what he had to say about it. He expressed some doubts as to how I might receive it, and wanted to know what stand I would take if I should not believe what he had to say about it. I then pledged him my word that whether I believed his revelation or not, I would not betray him. He then informed me that he had received a revelation from God, which taught the correctness of the doctrine of a plurality of wives, and commanding him to obey it. He acknowledged to having married several wives. I told him that was alright. He said he would like a further pledge from me that I would not betray him. I asked him if he wanted me to accept the principle by marrying a plural wife. He answered yes. A short time after this I married two wives in that order of marriage.

On the occasion of Alexander H. Smith, son of the prophet, visiting me in this country some few years ago, I related to him the above circumstances. . . .

JOSEPH A. KELTING.

STATE OF CALIFORNIA,
County of San Bernardino. } ss.

Subscribed and sworn to before me, a notary public, this first day of March, A. D. 1894.

D. JOHNSTON,
Notary Public in and for San Bernardino County, State of California.

(Seal.)

AFFIDAVIT OF LUCY WALKER SMITH.

UNITED STATES OF AMERICA,
State of Utah,
County of Salt Lake.

Lucy Walker Smith Kimball, being first duly sworn, says: I was a plural wife of the Prophet Joseph Smith, and was married for time and eternity in Nauvoo, State of Illinois, on the first day of May, 1843, by Elder William Clayton, [see his affidavit, Chapter IV.]. The Prophet was then living with his first wife, Emma Smith, and I know that she gave her consent to the marriage of at least four women to her husband as plural wives, and she was well aware that he associated and cohabited with them as wives. The names of these women are Eliza and Emily Partridge, and Maria and Sarah Lawrence, all of whom knew that I too was his wife.

When the Prophet Joseph Smith mentioned the principle of plural marriage to me I felt indignant, and so expressed myself to him, because my feelings and education were averse to anything of that nature. But he assured me that this doctrine had been revealed to him of the Lord, and that I was entitled to receive a testimony of its divine origin for myself. He counseled me to pray to the Lord, which I did, and thereupon received from Him a powerful and irresistible testimony of the truthfulnesss and divinity of plural marriage, which testimony has abided with me ever since.

On the 8th day of February, 1845, I was married for *time* to President Heber C. Kimball, and bore to him nine children. And in this connection allow me to say to his everlasting credit that during the whole of my married life with him he never failed to regard me as the wife for eternity of his devoted friend, the Prophet Joseph Smith.

LUCY WALKER SMITH KIMBALL.

Subscribed and sworn to before me, this 17th day of December, 1902. JAMES JACK, Notary Public.

(Seal.)

AFFIDAVIT OF CATHERINE PHILLIPS SMITH.

UNITED STATES OF AMERICA,
State of Utah,
County of Salt Lake.

Catherine Phillips Smith, being first sworn, says:

I am the daughter of Thomas Denner and Sarah Godshall Phillips, and was born in Philadelphia, State of Pennsylvania, on the first day of August, 1819. My present residence is East Jordan, Salt Lake County, Utah.

I was married to Hyrum Smith, brother of the Prophet Joseph Smith, as his plural wife, and lived with him as his wife. The sealing was performed by the Prophet Joseph Smith himself, in Nauvoo, State of Illinois, in August, 1843, in the brick office belonging to my husband, and occupied at the time as a dwelling by Brother and Sister Robert and Julia Stone, and was witnessed by my mother, Sister Stone and her daughter Hettie.

In consequence of the strong feeling manifested at the time against plural marriage and those suspected of having entered into it, I, with my mother, moved to St. Louis near the close of the year, where I was living when the Prophet Joseph and my husband were martyred.

The purpose of this affidavit is that my testimony to the truthfulness and divinity of plural marriage may live after I shall have passed away; and in this spirit I commend it to all to whom it may come. CATHERINE PHILLIPS SMITH.

Subscribed and sworn to before me, this 28th day of January, 1903. L. JOHN NUTTALL,

(Seal.) Notary Public.

AFFIDAVIT OF ALMIRA W. JOHNSON SMITH BARTON.

TERRITORY OF UTAH,
County of Iron. } ss.

Be it remembered on this first day of August, A. D. 1883, personally appeared before me John W. Brown, a notary public in and for said county, Almira W. Johnson Smith Barton, who was by me sworn in due form of law, and upon her oath says: I am a citizen in the Territory of Utah, over the age of twenty-one years, that I am the daughter of Ezekiel Johnson and

Julia Hills Johnson, his wife; that I was born at Westford, in the State of Vermont, on the 22nd day of October, A. D. 1813; that I had nine brothers who were named respectfully Joel H., Seth, David, Benjamin F., Joseph E., Elmer, George W., William D., and Amos; and six sisters named respectfully Nancy, Dulcena, Julia, Susan, Mary and Esther, all of whom, with myself, were baptized into the Church of Jesus Christ of Latter-Day Saints with the exception of Elmer, who died in infancy.

Deponent further says, that in the years 1842 and 1843, I resided most of the time at Macedonia, in the County of Hancock, State of Illinois, sometimes with my sister who was the wife of Almon W. Babbitt, and sometimes with my brother Benjamin F. Johnson. During that time the Prophet Joseph Smith taught me the principle of celestial marriage including plurality of wives and asked me to become his wife. He first spoke to me on this subject at the house of my brother Benjamin F. I also lived a portion of the time at Brother Joseph Smith's, in Nauvoo, when many conversations passed between him and myself on this subject. On a certain occasion in the spring of the year 1843, the exact date of which I do not now recollect, I went from Macedonia to Nauvoo to visit another of my sisters, the one who was the widow of Lyman R. Sherman, deceased, at which time I was sealed to the Prophet Joseph Smith. At the time this took place Hyrum Smith, Joseph's brother, came to me and said I need not be afraid. I had been fearing and doubting about the principle and so had he, but he now knew it was true. After this time I lived with the Prophet Joseph as his wife, and he visited me at the home of my brother Benjamin F. at Macedonia.

Deponent further says that I had many conversations with Eliza Beaman who was also a wife of Joseph Smith, and who was present when I was sealed to him, on the subject of plurality of wives, both before and after the performance of that ceremony. And also that since the death of the Prophet Joseph Smith I was married for time to Reuben Barton of Nauvoo, Hancock Co., Ill., by whom I have had five daughters, one only of whom is now living. ALMIRA W. JOHNSON SMITH BARTON.

Subscribed and sworn to by the said Almira W. Johnson Smith Barton the day and year first above written.

(Seal.) JOHN W. BROWN, Notary Public.

AFFIDAVIT OF MARTHA M'BRIDE KIMBALL

TERRITORY OF UTAH, } ss.
County of Millard. }

Be it remembered that on this eighth day of July, A. D. 1869, personally appeared before me Edward Partridge, Probate Judge in and for said county, Martha McBride Kimball, who was by me sworn in due form of law, and upon her oath saith that sometime in the summer of the year 1842, at the city of Nauvoo, county of Hancock, state of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by Heber C. Kimball, one of the Twelve Apostles in said Church, according to the laws of the same regulating marriage. MARTHA MCBRIDE KIMBALL.

Subscribed and sworn to by said Martha McBride Kimball the day and year first above written. EDWARD PARTRIDGE,
(Seal.) Probate Judge.

AFFIDAVIT OF MELISSA LOTT WILLES.

TERRITORY OF UTAH, } ss.
County of Salt Lake. }

Be it remembered that on this twentieth day of May, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Melissa Lott Willes, who was by me sworn in due form of law, and upon her oath saith that on the twentieth day of September, A. D. 1843, at the city of Nauvoo, county of Hancock, state of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by Hyrum Smith, Presiding Patriarch of said Church, according to the laws of the same regulating marriage, in the presence of Cornelius P. Lott and Parmelia Lott. MELISSA LOTT WILLES.

Subscribed and sworn to by the said Melissa Lott Willes, the day and year first above written. JAMES JACK,
(Seal.) Notary Public.

AFFIDAVIT OF SARAH A. KIMBALL.

TERRITORY OF UTAH, } ss.
County of Salt Lake. }

Be it remembered that on this nineteenth day of June, A. D. 1869, personally appeared before me Elias Smith, Probate Judge

for said county, Sarah Ann Kimball, who was by me sworn in due form of law, and upon her oath saith that on the twenty-seventh day of July, A. D. 1842, at the city of Nauvoo, county of Hancock, state of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by Newel K. Whitney, Presiding Bishop of said Church, according to the laws of the same regulating marriage, in the presence of Elizabeth Ann Whitney, her mother.

SARAH A. KIMBALL.

Subscribed and sworn to by the said Sarah Ann (Whitney) Kimball, the day and year first above written. E. SMITH,

Probate Judge.

AFFIDAVIT OF ELIZABETH A. WHITNEY.

TERRITORY OF UTAH,
County of Salt Lake. } ss.

Be it remembered that on this thirtieth day of August, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Elizabeth Ann Whitney, who was by me sworn in due form of law, and upon her oath saith that on the twenty-seventh day of July, A. D. 1842, at the city of Nauvoo, county of Hancock, state of Illinois, she was present and witnessed the marrying or sealing of her daughter Sarah Ann Whitney to the Prophet Joseph Smith, for time and all eternity, by her husband Newel K. Whitney then Presiding Bishop of the Church. E. A. WHITNEY.

Subscribed and sworn to by the said Elizabeth Ann Whitney the day and year first above written.

JAMES JACK, Notary Public.

AFFIDAVIT OF EMILY D. P. YOUNG.

TERRITORY OF UTAH,
County of Salt Lake. } ss.

Be it remembered that on this first day of May, A. D. 1869, personally appeared before me, Elias Smith, Judge of Probate for said county, Emily Dow Partridge Young, who was by me sworn in due form of law, and upon her oath, saith that on the eleventh day of May, A. D. 1843, at the city of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by James Adams, a High Priest in said

church, according to the law of the same regulating marriage, in the presence of Emma (Hale) Smith and Eliza Maria Partridge (Lyman). EMILY D. P. YOUNG.

Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written. E. SMITH,
Probate Judge.

AFFIDAVIT OF RHODA RICHARDS SMITH.

TERRITORY OF UTAH, } ss.
County of Salt Lake. }

Be it remembered that on this first day of May, A. D. 1869, personally appeared before me, Elias Smith, Probate Judge for said county, Rhoda Richards, who was by me sworn in due form of law and upon her oath saith that on the twelfth day of June, A. D. 1843, at the city of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by Willard Richards, one of the Twelve Apostles of said Church, according to the laws of the same regulating marriage.

RHODA RICHARDS.

Subscribed and sworn to by the said Rhoda Richards, the day and year above written. ELIAS SMITH, Probate Judge.
(Seal.)

This completes the direct testimony that we have to offer to prove that Joseph Smith both taught and practiced polygamy. Much more might be given, but we deem this sufficient to establish the point at issue. Of the statements and affidavits presented, two are from his Counselors; another is from a woman whom he tried to seduce; two are from men to whom he taught the doctrine; another is from a man whom he married to a plural wife; another is from a man who officiated at one of his plural marriages; another is from a man who was taught the doctrine by his brother Hyrum; another is from a woman whom he married to her husband as a plural wife; another is from a woman who witnessed his sealing to

her daughter in plural marriage; and seven are from those who became his plural wives.

CERTAIN OBJECTIONS CONSIDERED.

The Josephites, feeling the force of the foregoing affidavits, contend that they are simply lies, told and sworn to by interested parties in order to justify their own polygamous practices, and claim that they contradict themselves and other statements.

But these charges are more easily made than proved. While it is true that most of those who have affirmed that Joseph Smith both taught and practiced polygamy have been interested parties—that is, have been connected with the Utah Church—it is, nevertheless, true that their affirmations upon this particular point agree with the charges that were made both before and after the Prophet's death by men and women who were not members of that church and who were bitterly opposed to polygamy. And this strengthens our belief that the individuals, whose sworn statements we have given, have told the truth. Among those who were not members of the Utah Church, who have declared that the doctrine and practice of plural marriage originated with Smith himself, may be mentioned John C. Bennett, Captain Olney, Sidney Rigdon, George W. Robinson, Sarah M. Pratt, William Law, Jane Law, Austin Cowles and Leonard Soby.

After a careful examination, I also regard the charge that the parties, whose affidavits we have given, have contradicted themselves and others or known facts, as overdrawn and exaggerated. That there may be found among the hundred, or more, affidavits a few points of conflict in unimportant details, need not surprise us when we consider the lapse of time between the events themselves and the dates when the affidavits were made; the

various viewpoints of the affiants; the difference in point of opportunity; and the diverse circumstances in which they were placed. But these do not prove untrue the claim, upon which they all agree, that Joseph Smith both taught and practiced polygamy. The Josephites, however, have collected a few of these apparent discrepancies, and by them attempt to discredit not only those affidavits in which they are found, but all the rest and so remove from the field this mass of incriminating evidence against the Prophet. I am not here as an apologist for the Brighamites, but a desire for the truth impels me to point out a number of inconsistencies in the arguments that have been advanced by the leaders of the Reorganized Church against the affidavits which I have submitted. Unfortunately, I have not been able to procure several of the works to which they refer, but in most instances the poor logic of their arguments is so apparent that little research is required in order to refute them.

1. In the first place, the Josephites try to discredit the testimony of Joseph B. Noble because he states that "on the fifth day of April, A. D. 1841, at the city of Nauvoo, County of Hancock, State of Illinois, he married or sealed Louisa Beaman to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, according to the order of celestial marriage revealed to the said Joseph Smith."[1]

It is objected that if Noble married Miss Beaman to the Prophet on the date given, she became the latter's

[1] Bennett confirms Noble's statement by the following (*Expose*, p. 256): "In concluding this subject, however, I will semi-state two or more cases, among the vast number, where Joe Smith was privately married to his spiritual wives—in the case of Mrs. A—— S——, by Apostle Brigham Young; and in that of Miss L—— B——, by Elder Joseph Bates Noble." Who was Miss L—— B——, married to Smith by Noble, but Miss Louisa Beaman? Bennett's charge was made in 1842; Noble's affidavit appeared in 1869.

plural wife before she was baptized, which they consider a very improbable thing, that event occurring on May 11, 1843, according to an entry in the Prophet's "Diary," and also two years, three months and seven days before the "Revelation on Celestial Marriage" was received.

The entry in the Prophet's "Diary," relating to the baptism of Louisa Beeman, reads: "Thursday, 11th. At six a. m. baptized Loisa Beeman, Sarah Alley, and others." But, in the first place, it is not proved that the "Loisa" Beeman mentioned in this entry is the Louisa Beaman whom Noble says he married to the Prophet Joseph; there may have been another woman or girl of the same name in Nauvoo. In the second place, if this identity should be proved, her baptism may have been a rebaptism.[1] And, in the third place, it is positively absurd to say that she would have to be a baptized member of the church in order to become a consort of the Prophet in 1841.

As for the second objection, it has little force when the fact is taken into consideration that Smith claimed that the principle of plural marriage was revealed to him long before July 12, 1843, and that by the divine command he took plural wives as early as 1841, though the "Revelation on Celestial Marriage" was not received until the former date. That Joseph had taken wives before the 12th of July, 1843, and that, too, with the divine sanction, as he claimed, is shown by a clause in the "Revelation" which reads: "Let mine handmaid Emma Smith,

[1] The Mormon Church practiced both baptism for the dead and rebaptism, as is proved by the following entries in Smith's "Diary": "Tuesday, 28th [December, 1841], I baptized Sidney Rigdon in the font, for and in behalf of his parents; also baptized Reynolds Cahoon and others."—*Millennial Star,* Vol. XIX., p. 7. "My dear Emma was worse. Many fears were entertained that she would not recover. She was baptized twice in the river, which evidently did her much good."—*Millennial Star,* Vol. XX., p. 87.

receive all those that *have been given* unto my servant Joseph." And that there were other revelations on polygamy before 1843, is made certain by the admission of J. W. Briggs, who said on the witness-stand in the Temple-lot Suit: "I heard something about a revelation on polygamy, or plural marriage, when I was in Nauvoo in 1842." In addition to all this, let the reader also notice that the affidavit does not state that Miss Beaman and the Prophet were married according to the "Revelation on Celestial Marriage," but according to "the order of celestial marriage revealed to the said Joseph Smith." The former, it is claimed, was received July 12, 1843; the latter was known as early as 1831.

A labored effort is also made to prove that Noble contradicts his affidavit in his testimony given in the celebrated Temple-lot Suit. In the latter he says:

> I never heard Joseph Smith teach the church the doctrine of polygamy, or that a man could have more wives than one, either publicly or privately.

In commenting on this, Elder W. J. Smith says:

> Would any man living have perfect and complete confidence in such a man's oath? If Joseph taught him polygamy in 1841, and he then and there sealed to Joseph Miss Beeman, did he not swear to a lie in 1892 when he swore that he never heard Joseph teach "EITHER PUBLICLY OR PRIVATELY" that a man could have more wives than one"?—*Joseph Smith: Who Was He?*, p. 77.

But Noble does not say that Smith never taught *him* the doctrine of plural marriage, but that he never heard him teach it to the *church*. That it was taught to certain individuals is proved beyond doubt, but that it was taught in the church, as a body, has always been denied. But even if it had been and Noble had not been present to hear it, he could consistently have given the testimony that he did.

2. Mr. Smith labors hard to make Lucy Walker Smith Kimball contradict herself. In one of her affidavits (I employ his asterisks and emphasis) she says:

> Shortly afterwards I consented to become the prophet's wife, and was married to him May 1st, 1843. * * * I am also able to testify that Emma Smith * * * GAVE HER CONSENT to the marriage of at least four other girls to her husband, and that she was well aware that he associated with them as wives within the meaning of all that word implies.

In her testimony in the Temple-lot Suit, as given by Mr. Smith, she says of her own marriage to the Prophet:

> Emma Smith was not present, and she did NOT CONSENT to the marriage; and did not know anything about it at all. No, sir, she did not know anything about my marriage to her husband.

But there is no contradiction here. In her affidavit, she does not say that Emma consented to *her* marriage to Joseph, but to the "marriage of at least four other girls;" in her testimony in the Temple-lot Suit, she simply denies that Emma gave her consent to her own marriage. I am astonished beyond measure that any fair-minded man should not see this. The capitals used by way of emphasis may deceive the superficial, but they can not deceive the one who carefully compares the two statements.

3. Emily D. P. Young's testimony is objected to on the score that it is stated in the third person and that she declares that she was married to Smith "under the revelation on plural marriage" on the 11th of March, 1843.

Apostle Heman C. Smith, in his "The Truth Defended," page 168, states the first objection as follows:

> The testimony of Emily D P. Young is written in the third

person and shows on the face of it that it was framed by some other person for her, and she in some way induced to subscribe to it.

But there is no force to this objection for the reason that it is only legal form, most affidavits being written in the third person. But Mr. Smith's inconsistency is betrayed only two pages further over in his own book, where he introduces the testimony of R. W. Southard, one of his own witnesses, which is also stated in the third person. Was Southard's affidavit framed for him, and was he in some way induced by the Josephites to subscribe to it?

As for the objection that Mrs. Young could not have been married to the Prophet "under the revelation on plural marriage" on May 11, 1843, because it is claimed that that revelation was not given until July 12 following, we have only to say, as has been said before, that it never has been claimed that the revelation of July 12, 1843, was the only revelation that Smith ever received on celestial marriage. It was only a restatement of what both Smith and the "Revelation" itself claim was revealed before.

CHAPTER VII.

Josephite Admissions—Isaac Sheen—William Marks—J. W. Briggs—W. W. Blair—The Robinsons—Justus Morse.

The Reorganized Church of Jesus Christ of Latter-day Saints properly had its beginning at a conference held at Beloit, Wisconsin, in June, 1852. The leaders in this movement were Zenas H. Gurley and Jason W. Briggs. The first-named had united with the Mormons in 1838, and after the Prophet's death, had successively followed the fortunes of Brigham Young and James J. Strang; while Briggs, having become connected with the original church in 1841, had thrown in his fortunes, first with the Brighamites, then with the Strangites and, lastly, with the followers of William Smith. Becoming tired of these leaders, these men brought their followings together and started the Reorganization, in the year named, on the theory "that the successor of Joseph Smith, Junior, as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be the seed of Joseph Smith, Jr., in fulfillment of the law and promises of God." It may be interesting to the reader to know that, though Gurley died in the church which he had helped to found, Briggs and Gurley's family withdrew in 1886 and ever afterwards held aloof.

But very few of those who were prominent in the affairs at Nauvoo in the days of Joseph Smith, and who were in a position to know at first-hand of his polygamous practices, ever united with the Josephites. Indeed, either the factions of Rigdon or Strang had a greater number of the leaders of the original church among them than

were ever to be found among the followers of Briggs and Gurley, while the whole number of original Mormons who united with the Reorganization would not exceed one thousand, and would probably fall far below that number.[1]

Most conspicuous among those who, after filling positions of prominence in the original church, united with the Reorganization, may be mentioned Emma Smith, wife of the Prophet; William Smith, who became connected with it in 1878; William Marks, former President of the High Council at Nauvoo, and Ebenezer Robinson, one-time editor of the *Times and Seasons*. Of these, Marks and Robinson both confessed that polygamy had been taught by the church officials at Nauvoo, while William Smith, himself, advocated it at a conference of his faction held at Palestine, Lee County, Illinois, in 1851. The authorities of the original church, evidently, steered clear of the Reorganization because they could not truthfully say, either that Joseph Smith had not practiced polygamy or that he had repented of his connection with it before his death.

At first, in fact as late as 1860, the leading Josephites acknowledged that Smith had been connected with polygamy, but claimed that he afterwards repented of it and had the revelation enjoining it burned. But, subsequently, when the son of the Prophet became their leader, they changed their position and denied that Joseph had ever taught or practiced it, claiming that it originated with Brigham Young or some one else.

David Whitmer, one of the three witnesses to the

[1] W. W. Blair, Josephite, in the Temple-lot Suit, said that "one thousand was probably too high an estimate for the members of the original church that joined the 'Reorganized' Church." The number that followed Young was at least twenty thousand.

Book of Mormon, who, falling out with Smith, apostatized in 1838, but who ever afterwards watched the movements of the church with great interest, says on this point:

I see that when the Reorganized Church was established, the fact that Joseph received this revelation was then known and acknowledged in editorials in the *Herald*. The reason why these articles were written in the *Herald* was to explain why the Reorganized Church rejected the revelation received by Brother Joseph on polygamy, and to explain that he repented of his connection with polygamy just previous to his death. As time rolled on, many of the Reorganization saw that to continue to acknowledge that Brother Joseph received this revelation would bring bitter persecution upon themselves, as the public feeling, at that time, was very bitter. . . . The leaders of the Reorganized Church, after a time, began to suppress their opinions concerning this matter. They would answer the question when asked about it: "*I do not know whether Joseph Smith received that revelation or not.*" This was a truthful but evasive answer, as it was not a matter of knowledge, except with a few. All, or nearly all, of the pioneers of the Reorganization who were living in Nauvoo in 1843 and 1844 have now passed away, and you see what time has done in this regard. To-day nearly all of the Reorganization do not believe that Brother Joseph received the revelation on polygamy, or ever had any connection whatever with the doctrine of polygamy, openly and firmly denying this fact; some through ignorance, and some who should not be so ignorant about this matter. They charge it all to Brigham Young.—*An Address to All Believers in Christ*, p. 39.

The first position assumed by the Reorganized Church was that the Prophet had received the "Revelation on Celestial Marriage" attributed to him, but that he had been deceived, that the revelation was a false revelation given to those who had set up idols in their hearts, and that, as a consequence of giving this false revelation, he had been cut off from the midst of the people. This position was defended by both Isaac Sheen and W. W.

Blair,[1] who based it upon the language of the prophet Ezekiel (14:7-11):

For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet to enquire of him concerning me; I the Lord will answer him by myself:

And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

It is my purpose in this chapter to lay before the reader some of the admissions that have been made by the leaders of the Reorganized Church which plainly connect Joseph Smith with both the doctrine and practice of polygamy.

ADMISSION OF ISAAC SHEEN.

Isaac Sheen became connected with the Reorganized Church in the year 1859. In the following January, he became editor of its official organ, the *True Latter-day Saints' Herald,* which office he filled up to 1865. At a conference held at Amboy, Illinois, in April, 1860, he was ordained President of the Quorum of High Priests,

[1] The *True Latter-day Saints' Herald,* March, 1860 (p. 64), July 15, 1864 (pp. 23, 24), and November 15, 1864 (pp. 155, 156).

which position, I believe, he held the remainder of his life.

In an article published in the first issue of the paper mentioned, he says:

The Salt Lake Apostles also excuse themselves by saying that Joseph Smith taught the spiritual-wife doctrine, but this excuse is as weak as their excuse concerning the ancient kings and patriarchs. Joseph Smith repented of his connection with this doctrine, and said that it was of the devil. He caused the revelation on that subject to be burned, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said, that if it had not been for that accursed spiritual-wife doctrine, he would not have come to that. By his conduct at that time he proved the sincerity of his repentance, and of his profession as a prophet. If Abraham and Jacob by repentance can obtain salvation and exaltation, so can Joseph Smith.

Over forty years after the foregoing was published, the editor of the same paper tried to explain away its evident sense in the following:

It is possible that if there was anything of the kind going on Joseph Smith may have had some knowledge of it, without being implicated in it. In this there is not a suggestion as to what was the connection of Joseph Smith to the dogma, or practice of polygamy. Isaac Sheen was not a resident of Nauvoo, and was not a leading man in the church in 1844, and possibly had never more than seen Joseph Smith, and could have known nothing personally about it. He is in error about causing the revelation to be burned, or, if not, he makes the case better for Joseph Smith in connection with that paper; for if he burned it, or caused it to be done, no one had the right to revive it, or reproduce even a copy of it. Again, he makes Joseph Smith to say it is an accursed doctrine and "of the devil," a thing incredible upon the assumption that he had a revelation authorizing it which he believed to be from God. The statement made by Isaac Sheen does not implicate Joseph Smith as either teaching or practicing polygamy.

That Isaac Sheen could have known nothing personally about Joseph Smith's polygamous relations, I readily concede, but that he believed that the Prophet had been guilty of favoring such relations and that he was expressing a well-founded conviction, which at that time was practically unquestioned, I most emphatically affirm. That his sentiments in this particular were not questioned, even by the Reorganizers, is proved by the facts that not a voice was raised against him for publishing this article and that he continued for a number of years an honored and official member of their church. His statement plainly shows that it was the general, if not the universal, belief among even the Josephites that polygamy existed before the Prophet's death and that there was a revelation on the subject; that Smith, himself, had some connection with this doctrine; that he afterwards repented of this connection, which shows that it must have been one of favor and advocacy; and that he had the revelation commanding it burned. No amount of special pleading can destroy the force of Sheen's admission; it is before the public as conclusive proof that even the Reorganizers, in the early days of their movement, conceded that their Prophet was connected with the doctrine of polygamy, though it also proves that they differed from the Brighamites in the claim that he had repented of his connection with it before his death.[1]

[1] Since writing the above, I have had the pleasure of examining the first six volumes of the *True Latter-day Saints' Herald*, which I have done with some care, and nowhere have I found a denial that Joseph Smith taught and practiced polygamy, although the doctrine itself is condemned in the strongest terms. The writers for this paper seem to have avoided as much as possible any reference to his polygamous teachings, but where they have referred to them they give the impression that they believed that there was a revelation on polygamy, but that it was not given to the church as a body, only to those who had set up idols in their hearts, in agreement with Ezek. 14: 7-11.

In an editorial in the same paper, Sheen says of the Mormon people:

This adulterous spirit had captivated their hearts and they desired a license from God to lead away captive the fair daughters of His people, and in this state of mind they came to the Prophet Joseph. Could the Lord do anything more or less than what Ezekiel hath prophesied? The Lord hath declared by Ezekiel what kind of an answer he would give them, therefore he answered them according to the multitude of their idols. Paul had also prophesied that "for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Both these prophesies agree. In Ezekiel's prophecy the Lord also says, "I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him and I will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God saith the Lord God," &c., IIv. We have here the facts as they have transpired and as they will continue to transpire in relation to this subject. The death of the prophet is one fact that has been realized although he abhorred and repented of this iniquity before his death.

Here polygamy is called an "iniquity," and, as the Prophet "repented" of it before his death, he must have been at some time in his career guilty of either advocating or practicing it, or both.

ADMISSIONS OF WILLIAM MARKS.

William Marks was born in Rutland, Vermont, November 15, 1792. Just when he united with the Mormon Church, is not known, but he is prominently mentioned

as early as 1837, in which year he was chosen a member of the High Council at Kirtland. In July, 1838, he and N. K. Whitney were commanded to remove to Missouri, where he lived until the Mormons were driven from that State, when he went to Illinois. He was chosen President of the High Council at Nauvoo on October 3, 1839, and held that position until after the Prophet's death, although part of the time he was without the latter's favor. After the assassination of Smith, he supported the claims of Rigdon for a time, but finally dropped him and threw in his fortunes with the polygamous Twelve, as the following will show:

NOTICE!!!

After mature and candid deliberation I am fully and satisfactorily convinced that Mr. Sidney Rigdon's claims to the Presidency of The Church of Jesus Christ of Latter Day Saints, are not founded in Truth. I have been deceived by his specious pretenses, and now feel to warn every one over whom I have any influence to beware of him and his pretended visions and revelations. The Twelve are the proper persons to lead The Church. WILLIAM MARKS.

NAUVOO, Dec. 9, 1844.

After this, however, he left the Twelve and became a member of the Strangite faction, but, becoming dissatisfied, he subsequently renounced Strang and threw in his fortunes, for a time, with the Baneemyites under Charles B. Thompson. He next, with others, started an independent faction, but this soon went to pieces. As a last resort, he united with the Reorganized Church on June 11, 1859, and the year following assisted at the ordination of Joseph Smith to the First Presidency, to whom he later became First Counselor.

Having had ample opportunity to know what was going on in the inner circles at Nauvoo, his testimony is

of very great importance. In a letter, dated at Shabbona, DeKalb County, Illinois, October 23, 1859, and addressed to Isaac Sheen, he says:

About the first of June, 1844 (situated as I was at that time, being the Presiding Elder of the Stake at Nauvoo, and by appointment the Presiding Officer of the High Council), I had a very good opportunity to know the affairs of the Church, and my convictions at that time were, that the Church in a great measure had departed from the pure principles and doctrines of Jesus Christ. I felt much troubled in mind about the condition of the Church. I prayed earnestly to my Heavenly Father to show me something in regard to it, when I was wrapt in vision, and it was shown me by the Spirit, that the top or branches had overcome the root, in sin and wickedness, and the only way to cleanse and purify it was, to disorganize it, and in due time, the Lord would reorganize it again. There were many things suggested to my mind, but the lapse of time has erased them from my memory. A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the Church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the Church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the Church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it. After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect, but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies.

Apostle Heman C. Smith, of the Reorganized Church, in his "The Truth Defended," pages 181, 182, says on the foregoing:

The purport of this testimony is:

1. That Joseph Smith declared it (polygamy) to be "a cursed doctrine."

2. That he would proclaim against it in the public congregation.

3. That he would prefer charges against those in transgression.

4. He instructed the President of the High Council to "sever them from the Church, unless they made ample satisfaction."

All this is commendable and a credit to Joseph and the church.

It is not very probable either, that Joseph Smith would publicly proclaim against a doctrine, and prefer charges against those practicing it, when he himself was practicing it, and it was known to those against whom he was proceeding.

Let the reader observe that Mr. Smith draws the above deductions wholly from the latter part of Marks' letter; they do not cover the whole. He has nothing to say about "the top or branches" overcoming "the root in sin and wickedness" or the "long time" in which polygamy had been tolerated (?) in a church of which Joseph was the Prophet, Priest and King and in a city of which he was Mayor, with a legion back of him of which he was Lieutenant-General. If Joseph Smith had power, on the 1st day of June,1844, to put down polygamy, did he not have the same power a "long time" before? If he was not a friend to this doctrine and practice, why did he tolerate (?) it so long, until it threatened the church with destruction and himself with death?

The deductions of Mr. Smith only about half explain the situation. The facts are that Joseph had come to see where he and the church were drifting, and to save both he made a show of repentance because of

which he could with apparent consistency proceed against those who, like he himself had been, were in transgression. Marks was a man who never fell in with polygamy, and it was to him that the Prophet came with his confession, hoping thereby to save himself and the church from ruin.

In a letter to the *Zion's Harbinger and Baneemy's Organ* of July, 1853, Marks gives a slightly different version of his conversation with Joseph to that given in his letter to Isaac Sheen. He says:

During my administration in the Church I saw and heard of many things that was practiced and taught that I did not believe to be of God; but I continued to do and teach such principles as were plainly revealed, as the law of the Church, for I thought that pure and holy principles only would have a tendency to benefit mankind. Therefore when the doctrine of polygamy was introduced into the Church as a principle of exaltation, I took a decided stand against it; which stand rendered me quite unpopular, with many of the leading ones of the Church. I was also witness of the introduction (secretly) of a kingly form of government, in which Joseph suffered himself to be ordained a king, to reign over the house of Israel forever; which I could not conceive to be in accordance with the laws of the Church, but I did not oppose this move, thinking it none of my business.

Joseph, however, became convinced before his death that he had done wrong; for about three weeks before his death, I met him one morning in the street, and he said to me, "Bro. Marks, I have something to communicate to you," we retired to a byplace, and sat down together, when he said: "We are a ruined people." I asked, how so? he said: "This doctrine of polygamy, or spiritual-wife system, that has been taught and practiced among us, will prove our destruction and overthrow. I have been deceived," said he, "in reference to its practice; it is wrong; it is a curse to mankind, and, we shall have to leave the United States soon, unless it can be put down, and its practice stopped in the Church. Now," said he, "Bro. Marks, you have not received this doctrine, and how glad I am. I want you to go into

the high council, and I will have charges preferred against all who practice this doctrine; and I want you to try them by the laws of the Church, and cut them off, if they will not repent, and cease the practice of this doctrine; and," he said, "I will go into the stand and preach against it, with all my might, and in this way, we may rid the Church of this damnable heresy."

If polygamy was introduced into the church "as a principle of exaltation," who introduced it? There can be but one answer—Joseph Smith.

From the two letters of William Marks, we draw the following deductions:

1. The "top or branches," having "overcome the root in sin and wickedness," polygamy was introduced "as a principle of exaltation" and was both "taught and practiced."

2. This principle, on June 1, 1844, had been in the church "for a long time."

3. Joseph on that date had become convinced "that he had done wrong" and had been "deceived."

4. He stated that it was a "cursed doctrine" and a "damnable heresy" that would have to be put down or the church would have to leave the United States. And

5. He said that he would go into the stand and preach against it, and he ordered Marks to sever from the church those who would not repent.

The evident import of these two letters is, that Joseph Smith, being influenced by certain wicked and designing men, introduced into the Mormon Church the doctrine and practice of polygamy; that, after a long time, the opposition which was caused by the introduction of this principle became so bitter that it threatened to disrupt and destroy the church; that the Prophet, foreseeing the impending storm, became alarmed, repented of his connection with it and acknowledged his mistake;

and that, having done this, he began laying plans to cleanse his church by casting out of it those who would not follow his example and give up their sinful practices. It may be charitable to say that, had the Prophet lived and had the opportunity, the latter might have been the program.

ADMISSIONS OF JASON W. BRIGGS.

Jason W. Briggs, while on the stand in the Temple-lot Suit, admitted that he had heard of a revelation on polygamy, or plural marriage, before the death of the Mormon Prophet. He says:

I heard something about a revelation on polygamy, or plural marriage, when I was in Nauvoo, in 1842. I heard there was one: there was talk going on about it at that time, and continued to be; but it was not called plural marriage; it was called sealing.

I was asked in my direct examination if I did not hear of the doctrine of polygamy, etc., and I answered that I talked with members with reference to stealing, and I understood that the doctrine of sealing, was for eternity; it was sealing a man's wife to him for eternity, or wives either.[1]—*Record*, pp. 349, 505.

On February 13, 1888, Mr. Briggs, writing from Wheeler, Iowa, addressed a letter to Mr. J. T. Clark, part of which, relating to the origin of the "Revelation on Celestial Marriage," is as follows:

Bro. J. T. Clark:—Yours of late date duly received. The excessive cold weather and some ill health has prevented my writing sooner. The experiences at Nauvoo and Independence were characteristic of the times and places named. I was at Nauvoo

[1] In his "Diary," Joseph says of marriage, or sealing, for eternity: "Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the Priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in celestial glory."—*Millennial Star*, Vol. XXI., p. 108.

in 1843, the year it was found necessary to legalize polygamy by a revelation. No, I have no doubt as to the authorship of that (so-called) revelation of July 12, 1843. It has all the earmarks to identify it as the production of the mouthpiece[1] of those days. William, the only surviving brother, got up a similar one (at Palestine near Amboy) in 1851. I united with the church at Potosi, Grant Co., Wisconsin, in 1841. The following year I settled near Beloit, Rock Co., Wisconsin, where I raised up a branch in 1843. When the Twelve assumed the leadership in 1844, we gave a nominal adherence to them until the spring of 1846, when we, as a branch, rejected them and accepted James J. Strang as the true successor, on the authority of the letter of appointment from Joseph Smith—but polygamy and other kindred teachings and practices cropping out, we dropped Strang, and in 1850-51 accepted William Smith as the successor, so so;—but in less than one year he exhibited the cloven foot and boomed polygamy afresh in the name of God and his brother Joseph.—*Published in the Return* (Whitmerite paper), December 1, 1895.

ADMISSION OF W. W. BLAIR.

William W. Blair, one of the early leaders of the Reorganization, serving first in the capacity of Apostle and afterwards as First Counselor to the President, Joseph Smith, the present Prophet, made the following admission, relative to the existence of the "Revelation on Celestial Marriage," in the *True Latter-day Saints' Herald* of March, 1860 (p. 64):

The plurality-wife revelation was never given unto the church by Joseph, and when it was made public, the first organization of the church had ceased. The church had been rejected of God, and counterfeit churches under the direction of greedy wolves had supplanted the true church. The church was not commanded to give heed unto revelations which were

[1] "Wherefore, meaning the church, thou shalt give heed unto all his words and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith."—*Revelation concerning Smith, "Doctrine and Covenants,"* Sec. 19, par. 2.

not given unto them, but only those which Joseph gave unto them, and as that revelation was withheld from the church, and was repudiated and denounced by him, and as it was only intended for those, who (according to the prophecy of Ezekiel), had "set up their idols in their hearts," therefore the church was not commanded to receive it. The Lord knowing that Joseph would never give any revelation unto the church that was contrary to the mind and will, and holy law of God, therefore he commanded the church to "give heed unto all his words and commandments," otherwise he could not consistently with his love for the saints have given them such a commandment, for their future observance, to be a law unto them, from the commencement of the organization of the church.

In the foregoing, Mr. Blair admits that the "plurality-wife revelation" was in existence before Smith's death, as it *"was repudiated and denounced by him;"* but, he tells us, that it was not given to the church, as a body, only to those who had, in fulfillment of Ezek. 14:7, "set up their idols in their hearts." But, no matter to whom it was given, if that revelation existed, as admitted, it proves Joseph Smith guilty of teaching the doctrine of polygamy, frees Brigham Young from the stigma of being the author of this revelation, and gives it a birth some years anterior to the date commonly fixed upon by the Josephites of to-day.

ADMISSIONS OF THE ROBINSONS.

Ebenezer Robinson united with the Church of Jesus Christ of Latter-day Saints on the 16th of October, 1835, the same year being united in marriage to Miss Angeline Works. In 1838, he became clerk of the High Council, and in November, 1839, he and Don Carlos Smith became joint editors of the *Times and Seasons,* he continuing with that paper, except for a short time, up to February, 1842. After the death of Smith, he united with the Rigdonites and became Sidney Rigdon's Second Coun-

selor, but, subsequently, left them and afterwards, in 1863, joined the Reorganization, in which he was ordained a High Priest in April, 1866. Sometime later, he and his wife made the following affidavits:

To Whom It May Concern:

We, Ebenezer Robinson and Angeline Robinson, husband and wife, hereby certify that in the fall of 1843 Hyrum Smith, brother of Joseph Smith, came to our house in Nauvoo, Illinois, and taught us the doctrine of polygamy. And I, the said Ebenezer Robinson, hereby further state that he gave me special instructions how I could manage the matter so as not to have it known to the public. He also told us that while he had heretofore opposed the doctrine, he was wrong and his brother Joseph was right; referring to his teaching it. Ebenezer Robinson.

Angeline E. Robinson.

Sworn to and subscribed before me this 29th day of December, 1873. J. M. Sallee, Notary Public.

(L. S.)

To Whom It May Concern:

This is to certify that in the latter part of November, or in December, 1843, Hyrum Smith (brother of Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints) came to my house in Nauvoo, Illinois, and taught me the doctrine of spiritual wives or polygamy.

He said he heard the voice of the Lord give the revelation on spiritual wifery (polygamy) to his brother Joseph, and that while he had heretofore opposed the doctrine, he was wrong, and his brother Joseph was right all the time.

He told me to make a selection of some young woman and he would send her to me, and take her to my home, and if she should have an heir, to give out the word that she had a husband who had gone on a mission to a foreign country. He seemed disappointed when I declined to do so.

E. Robinson.

Davis City, Iowa, October 23, 1885.

Subscribed and sworn to before me, a Notary Public in and for Decatur County, Iowa, this 24th day of October, A. D. 1885. Z. H. Gurley, Notary Public.

(L. S.)

D. H. Bays introduces these affidavits in his "Doctrines and Dogmas of Mormonism," and says, further, that Robinson assured him in 1865 that he knew more about the early days of the church than he cared at that time to disclose. In his reply to Bays, "The Truth Defended," pages 190, 191, Apostle Heman C. Smith tries to overthrow this testimony.

He says, in the first place, that "these statements, if true, implicate no one but Hyrum Smith." While it is true that they implicate no one directly but Hyrum Smith, it is also true that indirectly they implicate Joseph. Robinson tells us what Hyrum said, that much is established by the testimony, and as Hyrum was the brother of Joseph and was one of his most confidential advisers, one of two things is true: either he lied about Joseph or else the latter did advocate polygamy. Let the Josephites fall on either horn of the dilemma that they may choose.

The second objection that Mr. Smith urges against the foregoing statements, is that Robinson and his wife "were associated with the Reorganization for many years, right at the time when representatives of the church from pulpit and press were demanding evidence that polygamy was taught by Joseph and Hyrum Smith, and they were as silent as the tomb, until they became disaffected, and in various ways tried to destroy the fair fame of the church and its founders." But, according to the statement of Bays, Robinson was not "as silent as the tomb" in 1865 when he told him that "he knew more about those early days than he then wished to disclose, but that he intended at some future time to make a statement of facts as he knew them to exist," and if I am not misinformed it was the very claim that he makes in his

affidavits which was one of the reasons why he was not in harmony with the Reorganization.[1]

Lastly, Mr. Smith objects to the testimony of the Robinsons on the score that it conflicts with other testimony given by Mr. Bays.

It will be observed that these witnesses claim that this interview with Hyrum Smith took place in the *fall* of 1843—November or December—and that he then said "he had heretofore opposed the doctrine;" while three of Bays' witnesses; viz.: Mrs. Thompson (p. 171), Leonard Soby (p. 174), and David Fullmer (p. 175), declare that Hyrum Smith read the revelation and indorsed the doctrine on the 12th of August before. Bays should notice that his witnesses condemn each other.

Now, I may be blind, but I can not see the force of this argument. These witnesses do not contradict one another, but are in perfect agreement. In his affidavit, Robinson says that Hyrum said "he heard the voice of the Lord give the revelation on spiritual wifery (polygamy) to his brother Joseph, and that while he had *heretofore* (before July 12, 1843) opposed the doctrine, he was wrong, and his brother Joseph was right all the time." Mr. Smith makes his mistake by supposing that "heretofore" means before "the latter part of November, or in December, 1843," whereas it means before July 12,

[1] In the *Return* of January, 1889, Robinson says of his opposition to certain teachings of the Reorganized Church: "United with the Reorganized Church of Jesus Christ of Latter-day Saints in April, 1863, having been acquainted with it for several years. Protested from the first against some of its practices and teachings. Was baptized into the church of Christ (Whitmerites) on the 13th day of April, 1888, by Elder John C. Whitmer, of Richmond, Mo." As Robinson made his first affidavit in 1873 and did not leave the Reorganization until 1888, he stands as publicly charging that the Smiths taught polygamy at Nauvoo for fifteen years while a Josephite. So, for fifteen years, while associated with that church, Robinson was not "as silent as the tomb" on the origin of polygamy, and it was not *after* he left that church that he began to charge this on Joseph and Hyrum, but *before*—fifteen years before, and right at the very time, too, "when representatives of the church from pulpit and press were demanding evidence that polygamy was taught" by these men.

1843, the date on which the "Revelation on Celestial Marriage" is said to have been received. And this explanation agrees with the facts as we know them. When Udney Jacobs' pamphlet was published in the fall of 1842, Hyrum Smith, according to John D. Lee, was very much opposed to it and denounced polygamy as "from beneath;" on the 12th of July following, he was very favorable to it, according to William Clayton, and said that he could convince any reasonable man or woman of the truthfulness of the "Revelation," and this agrees with what Hyrum told Robinson that he had, on that date, heard the voice of the Lord and had been converted to the doctrine of polygamy; on the 12th of August he read the "Revelation" to the High Council, as claimed by Mrs. Thompson, Fullmer and Soby, and again expressed himself as favorable to it; and later he had the conversation with the Robinsons given in their affidavits, at which time he also favored it. Where do these "witnesses condemn each other"?

ADMISSION OF JUSTUS MORSE.

The original of the following affidavit was for a number of years in the possession of Mr. Zenas H. Gurley, of Canton, Missouri, but has recently been turned over by him to R. B. Neal, of Pikeville, Kentucky. While Mr. Morse was not a leader among the Josephites, he was a member of their church, which makes his testimony most important. It plainly shows that polygamy was strongly intrenched at Nauvoo as early as 1842, which never could have been had Joseph Smith been opposed to it. Although this affidavit covers more ground than we have been considering, as it plainly shows that Joseph Smith was guilty of a number of things denied by the Josephites, I give it in full.

To Whom It May Concern:

This is to certify that in the year 1833, I was made a member of the Church of Jesus Christ of Latter Day Saints, and have been a member in fellowship since then, uniting with the Reorganized Church of Jesus Christ of Latter Day Saints in the beginning of the year of 1870. Held the offices of an Elder, of Seventy, and of High Priest, in the first Church under Joseph Smith, the founder, and the office of an Elder and of High Priest, which last I now hold in the Reorganization, of which Joseph Smith, the second, is President.

In the year 1834, I was numbered with the "Camp of Zion" —or "Zion's Camp," numbering some 233 men, who were led by the Prophet Joseph Smith, according to Revelation into the State of Missouri, for the purpose of delivering "Zion" (the lands previously purchased of the Government by members of the Church). I was chosen with nine others out of the "Camp" as *sharp shooters.* The whole company were armed with guns, pistols and knives, and we expected to deliver said "lands" from the mob who occupied them, and to *avenge* the Lord on His enemies as provided in the Prophet's revelations— but the latter part of June (the 22nd day I believe), of the year 1834 aforesaid we were visited by the Sheriff of Clay County, Missouri, we having camped on what is known as Fishing River, who wished to know the object and purpose we had in coming into the State as an armed body of men—whereupon the Prophet receiving another revelation, that we had been "brought thus far as a trial of our faith, etc.," we disbanded, some settling in Missouri, others returning to their homes in the eastern states.

In the year 1838, at Far West, Caldwell County, Missouri, I was made a Danite, in an organized meeting for that purpose in a schoolhouse at that place. Brother Dr. Sampson Avard had charge in organizing this Band, divided into *tens, fifties, and hundreds*—Joseph Smith, Sydney Rigdon, and Hyrum Smith were present frequently at our meetings and were cognizant of what was going on, being present at our *secret* meetings when a guard were placed around us admitting none but *members,* excepting the said Joseph Smith, Sydney Rigdon, and Hyrum Smith—I further state that in company with nine others of the Danites I was taken not far away from Far West, in a deep ravine, in

the year 1838, aforesaid, and with a guard around us on the high ground to prevent interruption or being heard, was there taught and instructed by Joseph Smith, Sidney Rigdon and Hyrum Smith, that the Church could not advance without means, and we must obtain, must get money and means to carry on the work whether right or wrong, honest or dishonest—that the Church should "suck the milk of the Gentiles," that we had been injured by the mob in Missouri, and to take from the Gentiles was no sin, but should we get caught in this work then in that case, we were to stand by each other and help each other out of trouble at any cost or hazard, and the said Hyrum Smith particularly emphasized, that if we found it necessary in helping each other out of trouble to swear to a lie, to do so, and to do it with such positiveness and assurance that no one would question our testimony. Shortly after these events, the troubles increased between the Saints, and the mob, finishing with the expulsion of the Saints, in 1839, from the State; prior to our expulsion and during our troubles, Joseph Smith, Sydney Rigdon, and other leaders of the Church were incarcerated in Liberty Jail, Clay County, Mo. While there several epistles were sent by the Prophet to the brethren, in one of which he refers to the organization of "bands or companies, by covenant or oaths, by penalties or secrecies," etc., suggesting their *"impropriety"*—this news was received with thankfulness by me as it took a great burden off of my mind, for I felt it my duty to obey the heads of the Church in all matters—but to my sorrow this hope proved fallacious, for in the year 1841 or 2, Danite brethren came to my house in McDonough County, Illinois, and asked me to secrete goods which they had taken from a store, one of whom stated to me when and how, they had "sucked the milk of the Gentiles" by robbing this store. I refused to accommodate them at this time, and they never forgave me up to the time of their death, dying in full faith. And I further state as I have reason to believe that this and similar practices was continued by members of the Church during the remainder of their stay at Nauvoo.

I further state that in the year 1842, at Nauvoo, Illinois, Elder Amasa Lyman, taught me the doctrine of *sealing*, or marrying for eternity, called *spiritual wifery*, and that within one year from that date my own wife and another woman were

sealed to me for eternity in Macedonia, by father John Smith, uncle to the Prophet. This woman was the wife of another man, but was to be mine in eternity—and the said father John Smith, also taught me that if an unmarried woman was *sealed* to me that she was mine for *time* as well as eternity and that I was not limited as to number.

In the years 1843-4, at Macedonia, Illinois, father John Smith aforesaid, instructed me in the things of the kingdom, and stated that Joseph fearing he would be killed before the mysteries of the Endowment were given, had given Endowment to twenty-four of the priesthood, with their wives at Nauvoo, Ill. And having been shown the Endowment *Garment,* and *Robe,* by father John Smith, at the time aforesaid, and subsequently at Nauvoo, and in Utah having seen their Endowment Garments and Robes—I testify and say that to all appearnce of style they are identical with those shown me by the said father John Smith.

In the years 1843 and 4, Elder Amasa Lyman and father John Smith again taught me the doctrine of spiritual wifery or polygamy, and in the years 1845 and 6 Brigham Young and Heber C. Kimball taught me the doctrine also, and this doctrine was commonly talked, discussed and argued among the Saints during these years, especially was this the practice among those who were able to stand *strong meat.*

In May, 1844, was sent by the Prophet Joseph Smith, to Ohio, and instructed by him and councilors to electioneer and work for Joseph's election to the Presidency of the United States, was thoroughly provided with papers and documents showing the Prophet's views on Government, etc. Just before getting on board the boat in Nauvoo, Ill., was blessed by the Prophet at the water's edge and promised great blessings on my mission, and especially instructed to maintain his character against all calumnies, which thing I was bound to do under any and all circumstances and to sustain him, because of my oath as a Danite.

I am now just turning seventy-eight years. And after fifty-four years of experience in the Church as aforesaid, and seeing now the errors and wrongs of the past committed in the name of the Lord by the Prophet and his people, and while I still believe that Joseph Smith was called of God, I feel it my duty to give

and make this statement that whoever reads these lines that they may be benefited by them, and take heed and be wise, and never follow any man, excepting those who follow Christ, accepting no man as an exemplar no, *none but* the Lord Jesus Christ, for, I do not know as I testify, that men who are recognized and noticed in the revelations of Joseph Smith in the Doctrine and Covenants as men of God, were *Danites* and practiced the *obligations* of their oaths at the selfsame time.

JUSTUS MORSE.

PLEASANTON, Iowa, March 23, 1887.

Witness:—S. Beach.

Subscribed and sworn to before me a Notary Public in and for Decatur County, Iowa, this 24th day of March, 1887.

(Seal) ROYAL RICHARDSON, Notary Public.

STATE OF KENTUCKY, }
County of Pike. } ss.

I, W. B. Taylor, Clerk of the Pike County Court for the County and State aforesaid, certify that the foregoing is a true and correct copy of an original affidavit produced to me by Rev. R. B. Neal, of Pikeville, Pike County, Kentucky, of Justus Morse, an Elder and High Priest of The Reorganized Church of Jesus Christ of Latter Day Saints. Given under my hand and seal of office this 22nd day of December, 1909.

(Seal) W. B. TAYLOR, Clerk Pike County Court.

CHAPTER VIII.

Mormon Denials Examined—The Denials of Bennett's Charges —The Denials of Joseph and Hyrum Smith—The Denials of the Charges of Sidney Rigdon—The Denial of John Taylor—The Purported Denials of Emma Smith.

Denials have at different times been made to the charge that Joseph Smith and the Mormon people taught and practiced polygamy. The most important of these are the ones made by certain individuals at Nauvoo to Bennett's charges in October, 1842; those of Joseph and Hyrum Smith in the *Times and Seasons* of 1844; those of different individuals to the charges of Rigdon in 1844 and 1845: that of John Taylor in a debate at Boulogne-sur-mer, in France, in 1850; and the purported denials of Emma Smith said to have been made in 1867 and 1879. The Josephites grasp at these like a drowning man grasps at a straw, contending that they prove that Joseph Smith not only did not teach and practice, but openly condemned, polygamy, and that this doctrine was not an original tenet of the church.

But these denials are stated in such ambiguous language that they leave the impression that they were intended, simply, to silence the suspicions of the Gentiles, while at the same time they did not necessarily deny the practices of the Mormons.

It is my purpose, in this chapter, to examine these denials to ascertain just how far they go to sustain the Josephite position, and to uncover the corruption and wickedness that they have been made so long to conceal from the eyes of the casual and uncritical reader.

THE DENIALS OF BENNETT'S CHARGES.

In the *Times and Seasons* of October 1, 1842, Joseph Smith replied to the charges of John C. Bennett. He first quoted the following rule of marriage from the "Doctrine and Covenants":

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add His blessings and keep you to fulfill your covenants from henceforth and forever. Amen."

He then said:

We have given the above rule of marriage as the only one practiced in the church, to show that Dr. J. C. Bennett's *secret-wife system* is a matter of his own manufacture; and further, to disabuse the public ear and to show that the said Bennett and his misanthropic friend, Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised.

With this denial of Joseph Smith, appeared two certificates from residents of Nauvoo, as follows:

We, the undersigned, members of the Church of Jesus Christ of Latter Day Saints, and residents of the city of Nauvoo, persons of families, do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. John C. Bennett's *secret-wife system*

is a creature of his own make, *as we know of no such society* in this place, nor never did.

S. Bennett.	N. K. Whitney.
George Miller.	Albert Perry.
Alpheus Cutler.	Elias Higbee.
Reynolds Cahoon.	John Taylor.
Wilson Law.	E. Robinson.
Wilford Woodruff.	Aaron Johnson.

We, the undersigned, members of the Ladies' Relief Society, and married females, do certify and declare, that we know of no system of marriage being practiced in the Church of Jesus Christ of Latter Day Saints, save the one contained in the Book of Doctrine and Covenants; and we give this certificate to the public, to show that J. C. Bennett's *secret-wife system* is a *disclosure* of his own make.

Emma Smith, President.
Elizabeth Ann Whitney, Counselor.
Sarah M. Cleveland, Counselor.
Eliza R. Snow, Secretary.

Mary C. Miller.	Catherine Petty.
Lois Cutler.	Sarah Higbee.
Thyrsa Cahoon.	Phebe Woodruff.
Ann Hunter.	Leonora Taylor.
Jane Law.	Sarah Hillman.
Sophia R. Marks.	Rosannah Marks.
Polly Z. Johnson.	Angeline Robinson.
Abigail Works.	

The Josephites contend that these statements positively deny the existence of any plural-wife system in the church at all, while the Brighamites declare that they were aimed solely at the "secret-wife system" of John C. Bennett, which, they tell us, was "as far removed from the plural-marriage system set forth in the revelation of 1843 as lechery is from virtue and foulness is from purity."[1] On this point, the *Deseret News* of May 20, 1886, says:

[1] *Arena*, November, 1902, p. 492.

So with that spiritual-wife doctrine which lustful men attempted to promulgate at that period. Joseph the prophet was just as much opposed to that false doctrine as any one could be. It was a counterfeit. The true and divine order is another thing. The errors which those ladies who signed the affidavits declared were not known to them as doctrines of the church, were not, are not, and never will be part of the creed of the Church of Jesus Christ of Latter-day Saints. They were conscientious in their statements.

This explanation may do for a Mormon, but to an outsider, after a careful study of their phraseology, these statements are nothing more than ingenious subterfuges made to make it appear that plural marriage was not taught or practiced in the church in any form, while, in reality, they deny only the existence of Bennett's system, declaring it to be "a matter of his own manufacture" and a "creature" and a "disclosure of his own make."

The passage quoted from the "Doctrine and Covenants," which on the face of it is strongly monogamic in sentiment, occurs in a rule of marriage, which, we are informed, has never been a bar to polygamy, but which was employed "in every polygamous marriage performed in the endowment house in Salt Lake City during the palmy days of Brigham Young, and, in fact, by every other polygamous branch of the Mormon Church."[1] It was first published at a time when the Mormon people were "reproached with the crime of fornication and polygamy," and is found in the same section with that ambiguous declaration: "We believe that one man should have *one* wife; and one woman *but* one husband." At this time, it was undoubtedly shoved out as a blind to silence the suspicions of the world and hide the deviltries practiced secretly under the professed sanction of Heaven at Nauvoo.

[1] "Doctrines and Dogmas of Mormonism," p. 327.

As proof that these evasive statements do not establish that there was no system of plural marriage in Nauvoo at the time in which they were made, I call the attention of the reader to the fact that afterwards some of the very ones who signed them admitted that at this very time they knew of the existence of such a principle and practice. Of the thirty-one who signed these certificates, at least sixteen have declared that Joseph Smith did introduce polygamy into the Mormon Church, and while some of them may have believed him innocent of Bennett's charges on October 1, 1842, others, according to their confessions afterwards made, knew that he both taught and practiced plural marriage. John Taylor, who signed one of the certificates and who succeeded Young as the head of the Brighamite Church, states that Smith revealed the principle to himself and the rest of the Twelve in 1841. Wilford Woodruff, who succeeded him, said under oath, that he "undoubtedly knew of its being taught to certain individuals at Nauvoo in 1841 and 1842." Elizabeth A. Whitney made affidavit, as we have seen, that she witnessed the marriage of her daughter Sarah to the Prophet as his plural wife on the 27th of July, 1842, and that her husband, N. K. Whitney, who signed the first certificate, performed the ceremony. And Eliza R. Snow, who posed as a "Miss" at this time, but who signed the certificate as a "married" female, afterwards made oath that she had been united to the Prophet as a plural wife on the 29th of June preceding. Of the rest, Wilson and Jane Law became apostates in 1844 and charged, among other things, that Smith was a polygamist, while Ebenezer[1] and Angeline Robinson declare in

[1] Robinson gives the following reason for signing the denial of October 1, 1842: "From what has been stated heretofore it is to be seen that great effort was made to counteract the influence that was brought to bear against the church through the disaffection of Dr. J. C. Bennett. In

their affidavits that Hyrum taught them the doctrine in the fall of 1843. In the light of these facts, these certificates can not be accepted as proof that polygamy was not practiced at Nauvoo in the year 1842.

THE DENIALS OF JOSEPH AND HYRUM SMITH.

In the *Times and Seasons* for February 1, 1844, there appeared a notice, and in the same paper, in March of the same year, a letter, which are among the choicest gems in the Josephite cabinet, they considering that they are examples of the monogamic sentiments of Joseph and Hyrum Smith. The notice is as follows:

NOTICE.

As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hiram Brown, has been *preaching* polygamy, and other false and corrupt doctrines, in the county of Lapeer, State of Michigan:

This is to notify him and the church in general, that he has been cut off from the church for his iniquity; and he is further notified to appear at the special conference, on the 6th of April next, to make answer to these charges. JOSEPH SMITH,
HYRUM SMITH,
Presidents of said Church.

October, 1842, a statement was written out, and signed by a large number of the brethren and sisters, including myself and wife, setting forth the fact that we *knew of* no other form of marriage ceremony in the church except the one published in the 'Book of Doctrine and Covenants,' which statement was true at *that time*, as we had no *knowledge* of such a ceremony, or that 'spiritual wifery,' or 'polygamy,' was taught by the *heads* of the church, as *they* had not up to that time taught it to us. We knew it was talked of in secret, and had been for more than a year, as I have heretofore stated, that Don Carlos Smith, in his lifetime, in June, 1841, had said to me that 'any man who will teach and practice spiritual wifery will go to hell, no matter if it is my brother Joseph.' These secret rumors could not constitute a knowledge that certain persons taught such things when they had not taught them to us. Dr. Bennett had published the statement that Joseph Smith taught the doctrine of 'spiritual wifery' and had instituted a certain marriage ceremony connected therewith, of which we had no knowledge, and the certificate was given to counteract Bennett's statement."—*Return*, February, 1891.

The letter mentioned, which was written by Hyrum Smith, reads:

NAUVOO, March 15, 1844.

To the Brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock County, Greeting: —Whereas, Brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say that a man *having a certain priesthood* may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches *false doctrine,* for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council and lose his license and membership also: Therefore, he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church, unless he has a direct command from God to do so. Let the matter of the grand councils of heaven, and the making of Gods, worlds and devils *entirely alone;* for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them. For when God commands men to teach such principles the Saints will receive them. Therefore, beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants who will be called and numbered *with the chosen.*

And as to the celestial glory, all will enter in and possess that Kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until bye and bye. Preach faith in the Lord Jesus Christ; repentance and baptism for the remission of sins;

the laying on of hands for the gift of the Holy Ghost; teaching the necessity of strict obedience unto these principles; reasoning out of the Scriptures; proving them unto the people. Cease your schisms and divisions and your contentions. Humble yourselves as in dust and ashes, lest God should make you an ensample of his wrath unto the surrounding world. Amen.

In the bonds of the everlasting covenant, I am,
Your obedient servant,
HYRUM SMITH.

The question before us is: Are this notice and this letter either real or tacit denials of a belief in and a practice of polygamy, or are they only carefully worded evasions made to quiet suspicion while at the same time they do not deny this belief and practice?

That both Joseph and Hyrum, with other leading men of the church, were actually teaching and practicing polygamy at this time, is proved by the sworn testimonies of Cowles, Soby, Fullmer, Grover, John W. Rigdon, the Robinsons and others. But all this was done behind the scenes to keep it from the eyes and ears of the world, and when an injudicious elder, like Hiram Brown, brought it out into the lime-light he was immediately brought to time and neatly worded statements were issued to silence suspicion.

Hiram Brown's "iniquity" consisted, not in believing in or practicing, but in "*preaching* polygamy." This was decidedly premature and was directly contrary to the will of the Prophet, who held "the keys of this priesthood" and who guarded with a jealous care this "holy" institution that it might not come to the knowledge of vulgar and profane Gentiles. Brown was the wrong man to preach it, and then, again, Lapeer County, Michigan, was the wrong place. This heavenly doctrine was to be taught wholly within the sacred precincts of Nauvoo, and then not to unappreciative Gentiles, but to

Latter-day Saints who were "willing to take up their cross" and "live their religion." So, with the wrong man preaching it, in the wrong place and to the wrong crowd, there is no wonder that Brown was cut off from the church first and cited to appear for trial afterwards. But it seems that he was not the first to be called to account for this offense. Four months before, on October 5, 1843, the Prophet made the following entry in his "Diary":

> Gave instructions to try those persons who were preaching, teaching or practicing the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time unless the Lord directs otherwise.

The Prophet wanted the same monopoly in the plural-marriage business that he tried to have in Nauvoo real estate.

The letter of Hyrum Smith, like the notice which we have been considering, is a mere evasion. It does not deny either the teaching or the practice of polygamy, but that "a man *having a certain priesthood* may have as many wives as he pleases." This doctrine was certainly not taught at Nauvoo, as it was never taught at Salt Lake City. Polygamy was never restricted to "a certain priesthood," while, in the entry in his "Diary" just cited, Joseph says: "No man shall have but one wife at a time unless *the Lord* directs otherwise." So, while the doctrine, that "a man having a certain priesthood may have as many wives as he pleases," was not taught in Nauvoo, polygamy, at the same time, did flourish as a green bay-tree.

The caution that follows the foregoing denial is also

of interest, as it shows that there were "mysteries" which were not intended for all men, but only for the Saints, and that they were not to be taught unless God so commanded, until which time they were to be "kept in a faithful breast." Martha Brotherton, the Nauvoo *Expositor,* the Robinsons and others tell us that the greatest precautions were taken in order to keep the spiritual-wife doctrine from the world. It was one of those "mysteries" which were not for all men, nor yet for all Latter-day Saints, but only for the select few of the inner circle. The caution of Hyrum was a gentle reminder to Hewitt and others that they were to keep mum on such "mysteries" and to preach only "first principles." On this point the *Deseret News,* of May 20, 1886, says:

Until the open enunciation of the doctrine of celestial marriage by the publication of the revelation on the subject in 1852, no elder was authorized to announce it to the world. The Almighty has revealed things on many occasions which were for His servants and not for the world. Jesus enjoined His disciples on several occasions to keep to themselves principles that he made known to them. And this injunction, "Cast not your pearls before swine, lest they trample them under their feet and turn again and rend you," has become as familiar as a common proverb. In the rise of the church the Lord had occasion to admonish His servants in regard to revelations that were afterwards permitted to be published:

"I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning this matter."

"And now I say unto you, keep these things from going abroad into the world until it is expedient in me."

"But a commandment I give unto them that they shall not boast themselves of these things, neither speak of them before the world, for these things are given unto you for your profit and your salvation" (Doc. & Cov.).

Under these instructions elders had no right to promulgate anything but that which they were authorized to teach. And when assailed by enemies and accused of practicing things which

were really not countenanced in the church, they were justified in denying those imputations and at the same time avoiding the avowal of such doctrines as were not yet intended for the world. This course which they have taken when necessary, by commandment, is all the ground which their accusers have for charging them with falsehood.

THE DENIALS OF RIGDON'S CHARGES.

After Sidney Rigdon had been expelled from the Church of Jesus Christ of Latter-day Saints, he charged that people with "abrogating the marriage contract, and substituting, under the professed sanction of Heaven, a system of extreme licentiousness." Coming as this did from a man who had been with Smith nearly from the beginning of his movement up to the hour of his death, it increased the widespread ill-feeling that was held against the church and demanded the immediate attention of the leaders at Nauvoo.

These replied by accusing Rigdon of having been a friend of J. C. Bennett and of agitating the spiritual-wife doctrine introduced by him, at the same time denying the charges made against them and affirming their own innocence. Elder E. M. Webb wrote as follows for the Kalamazoo (Mich.) *Gazette:*

> The Latter Day Saints are charged by their enemies with the blackest crimes. Treason, murder, theft, polygamy and adultery, are among the many crimes laid to their charge. . . . Mr. Rigdon's spiritual-wife system was never known until it was hatched by J. C. Bennett, who was cut off from the church for seduction. As to the charge of polygamy, I will quote from the "Doctrine and Covenants," which is the subscribed faith of the church and is strictly enforced.

And Parley P. Pratt, in an article entitled "Fragments of an Address," published in the *Millennial Star* under date of July 1, 1845, says:

> Again, beware of seducing spirits, and doctrines of devils,

as first introduced by John C. Bennett, under the name of "Spiritual Wife" doctrine; and still agitated by the Pittsburg Seer, and his followers under the same title. It is but another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption and abomination. . . . "The Spiritual Wife Doctrine" of J. C. Bennett, and numerous other apostates, is as foreign to the real principles of the church as the devil is from God, or as sectarianism is from Christianity.

That Sidney Rigdon did advocate a spiritual-wife system of his own will not be denied, but as both Josephites and Brighamites now admit[1] that at this very time the Twelve and their followers were secretly teaching and practicing a similar principle, their denials may be looked upon as pure falsifications made with the purpose to deceive.

THE DENIAL OF JOHN TAYLOR.

During the course of a public discussion held in Boulogne-sur-mer, France, between Elder John Taylor

[1] The Josephites are often rather vague and uncertain in fixing the responsibility for polygamy and the time when it was introduced into the church. Sometimes they charge its introduction to Brigham Young and the year 1852 (R. C. Evans, in "Blood Atonement and the Origin of Plural Marriage," p. 38); at others, to John C. Bennett and 1842 (A. H. Smith, in "Polygamy: Was It an Original Tenet of the Church?" p. 6); and, at others, to Udney Jacobs and 1842-43 (Charles W. Wandell, in *Saints' Advocate*, Vol. III., p. 19). These conflicting theories are so noticeable that even Josephites have remarked upon them. Elder C. L. Snow, in the *Saints' Herald* for March 24, 1909, says: "Some of our people will claim that polygamy was never taught in the church till after the death of Joseph Smith, and that it was first taught and practiced in Utah about 1852, and they will cite Utah Mormons to prove it was never taught and practiced till they went to Utah. Then, probably in their same article, they will prove it was taught and even practiced at Nauvoo, Illinois, before the death of Joseph Smith, and that Joseph Smith claimed it would be the overthrow of the church if it was not put down; and that Joseph and Hyrum had men cut off from the church for teaching it and practicing it. So I have read so much of such contradiction that I have often thought such brethren did not have the Spirit that was to guide them into truth." At the present, however, most Josephites concede that polygamy was taught and practiced by some at Nauvoo before Smith's death. The Brighamites, at first, and as late as 1852, strenuously denied the doctrine and the practice, but since that date they have admitted its existence as early as 1841.

and the Reverends C. W. Cleeve, James Robertson and Philip Cater, in July, 1850, Taylor said:

> We are here accused of polygamy, and actions the most indelicate, obscene and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore leaving the sisters of the "White Veil," the "Black Veil," and all the other veils, with those gentlemen to dis_ s^ of, together with their authors, as they think best, I shall content myself by reading our views of chastity and marriage, from a work published by us, containing some of the articles of our faith.—*Doctrine and Covenants,* p. 330.

We would have more respect for this gentleman and more confidence in his word were it not known that at this very time he was living with ten wives. Their names are: Leonora Cannon, his legal wife, Elizabeth Kaighn, Mary Ramsbottom, Miss Ballintyne, Annie Ballintyne, Miss Oakley, Harriet Whitaker, Sophia Whitaker, and two others whose names are unknown.

The Brighamites try to excuse this lying by the following explanation:

> The polygamy and gross sensuality charged by Bennett and repeated by those ministers in France, had no resemblance to celestial or patriarchal marriage which Elder Taylor knew existed at Nauvoo, and which he had obeyed. Hence in denying the false charges of Bennett, he did not deny the existence of that system of marriage that God had revealed; no more than a man would be guilty of denying the legal, genuine currency of the country by denying the genuineness and denouncing what he knew to be a mere counterfeit of it.—*Life of John Taylor,* p. 223.

But let the reader notice that it is not the spiritual-wife system of Bennett, particularly, that Taylor denies, but polygamy in general. He says: "We are here accused of polygamy, and actions the most indelicate, obscene and disgusting." It would look a great deal better

to-day if the representatives of the Mormon Church had made the same explanation of the difference between the spiritual-wife system of Bennett and the plural-marriage system of Smith that they now make, instead of condemning the first in unqualified terms and deceiving the people by their silence on the second. It is this little game of artfully concealing the facts that Mormonism has played with the public from its inception down to the present that has given it the poor reputation for veracity that it now possesses.

THE DENIALS OF EMMA SMITH.

Emma Smith, the wife of the Mormon Prophet, is said to have made two statements relative to polygamy, in both of which she denied that there had ever been a revelation upon the subject, stating further in one of them that her husband had never had, to her knowledge, more wives than herself. The first of these statements, which is said to have been made to Elder J. W. Briggs in the form of answers to certain questions asked by him in an interview in April, 1867, is as follows:

J. W. Briggs.—Mrs. Bidamon [she at that time was the wife of Major Lewis C. Bidamon], have you seen the revelation on polygamy, published by Orson Pratt, in the *Seer*, in 1852?

Mrs. B.—I have.

J. W. B.—Have you read it?

Mrs. B.—I have read it, and heard it read.

J. W. B.—Did you ever see that document in manuscript previous to its publication by Pratt?

Mrs. B.—I never did.

J. W. B.—Did you ever see any document of that kind purporting to be a revelation, to authorize polygamy?

Mrs. B.—No; I never did.

J. W. B.—Did Joseph Smith ever teach you the principles of polygamy, as being revealed to him, or as a correct and righteous principle?

Mrs. B.—He never did.

J. W. B.—What about that statement of Brigham Young, that you burnt the original manuscript of that revelation?

Mrs. B.—It is false in all its parts, *made out of whole cloth;* without any foundation in truth.

A short time prior to her death, in 1879, Mrs. Bidamon is said to have made the following answers to questions propounded to her by her son, Joseph Smith, present head of the Reorganized Church:

Q.—What about the revelation on polygamy? Did Joseph Smith have anything like it? What of spiritual wifery?

A.—There was no revelation on either polygamy, or spiritual wives. There were some rumors of something of the sort, of which I asked my husband. He assured me that all there was to it was, that, in a chat about plural wives, he had said, "Well, such a system might possibly be, if everybody was agreed to it, and would behave as they should; but they would not; and, besides, it was contrary to the will of heaven."

No such thing as polygamy, or spiritual wifery, was taught, publicly or privately, before my husband's death, that I have now, or ever had, any knowledge of.

Q.—Did he not have other wives than yourself?

A.—He had no other wife but me; nor did he to my knowledge ever have.

Q.—Did he not hold marital relation with women other than yourself?

A.—He did not have improper relations with any woman that ever came to my knowledge.

Q.—Was there nothing about spiritual wives that you recollect?

A.—At one time my husband came to me and asked me if I had heard certain rumors about spiritual marriages, or anything of the kind; and assured me that if I had, that they were without foundation; that there was no such doctrine, and never should be with his knowledge, or consent. I know that he had no other wife or wives than myself, in any sense, either spiritual or otherwise.

The Josephites consider the answers said to have been given by Mrs. Bidamon during these interviews as

conclusive proof that Joseph Smith had no connection with the "Revelation on Celestial Marriage," and that he did not either teach or practice polygamy. But, to me, their value as evidence has been greatly overestimated for the following reasons: First, their genuineness has never been authenticated; secondly, there were strong temptations at the time in which they were given for falsification; thirdly, they do not deny that Smith either taught or practiced polygamy, but that he taught and practiced this doctrine within the knowledge of his wife; and, fourthly, they admit that plural marriage had come to be a subject of conversation at Nauvoo and that Joseph Smith was not strongly opposed to the principle, if at all, only to its abuse, for he said: "Such a system might possibly be, if everybody was agreed to it, and would behave as they should."

While the answers in the foregoing interviews are said to be the exact language of Mrs. Bidamon, we have to depend for their genuineness and accuracy entirely upon the word of Elder J. W. Briggs and her son, Joseph Smith, as this lady, although there was ample opportunity and an occasion for it, never left a sworn statement upon the subject. What is still further suspicious is, the second, and most important, of these interviews was never published until this lady was dead and in her grave, and then it was put out as the "LAST TESTIMONY OF SISTER EMMA." That Briggs and Smith would wish to make matters look as favorable for the Prophet as possible is proved by the denominational affiliation.

If Mrs. Bidamon answered the questions propounded to her as given, she stands alone, among those who were in a position to know the facts, in regard to the origin of Mormon polygamy, opposed by the Rigdons,

Laws and Robinsons, Cowles, Soby and scores of others, all of whom testify that her husband was connected with this doctrine and that he did have a revelation on the subject. As the case stands, we must conclude that she falsified if she made the answers attributed to her. That there were strong temptations for her to do so, will appear when we consider that the transactions at Nauvoo had put a stigma upon the family name and that her son had become head of the monogamic Mormon Church. She may have felt that it would both remove the stigma and advance his cause if the world could be made to believe that the Mormon Prophet was not the libertine he was declared to be after all.

That her son long had a strong suspicion that his mother might know more about polygamy than he cared to know is proved by his own admission that he had "never questioned her upon the subject until near the close of her life." As her death occurred thirty-five years after his father was shot and nineteen years after he became head of the Reorganized Church, this is certainly remarkable when we consider that all this time his father was openly charged by Brighamites, apostates and Gentiles alike with being a polygamist, and he himself was twitted with the charge and was repeatedly asked: "Why don't you ask your mother; she dare not deny these things; you do not dare to ask your mother." The fact of his cowardice and his mother's almost total silence raises a very strong suspicion that he thought that there had been something wrong in his father's conduct after all, which it was unpleasant to talk about.

Mrs. Bidamon has certainly erred in saying that "there was no revelation on either polygamy or spiritual wives." Her purported denial can not be made to set aside the sworn testimony to the contrary of the Laws

and Cowles, published twenty days before the Prophet's death and corroborated afterwards by the affidavits of Fullmer, Grover, Soby and the Robinsons. These witnesses testify under oath that there was such a revelation, some of them affirming that it was read before the High Council. To ask the Gentile public to accept the purported statements of Mrs. Bidamon, when they are not in her own handwriting, not even signed with her own name, and one of them not given to the public until after her death, in preference to these affidavits, which even the Josephites are forced to admit were made as claimed, is asking altogether too much.

But, even, if the interviews are correctly reported and Mrs. Smith, so far as her knowledge went, has told the truth, her testimony does not prove that her husband did not claim to receive the "Revelation on Celestial Marriage" or that he was not a polygamist. In her interview with Mr. Briggs, she is reported as denying, simply, that her husband ever taught *her* the "principles of polygamy," while in the interview with her son she is represented as saying "no such thing as polygamy or spiritual wifery was taught publicly or privately, before my husband's death, that *I* have now, or ever had, any knowledge of," "he had no other wife but me; nor did he to *my* knowledge ever have," and "he did not have improper relations with any woman that ever came to *my* knowledge."

Joseph, then, may have had a dozen wives, but if a knowledge of this was kept from Emma she could have conscientiously given the answers that are attributed to her.

But Mrs. Bidamon's assertion, that Smith never had any other wife but herself, as far as her knowledge went, is denied by some of those who were most intimately

acquainted with her. Lovina (Smith) Walker, daughter of Hyrum, affirms:

I, Lovina Walker, hereby certify that while I was living with Aunt Emma Smith, in Fulton City, Fulton Co., Illinois, in the year 1846, that she told me that she, Emma Smith, was present, and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence, and Sarah Lawrence to her husband Joseph Smith, and that she gave her consent thereto. LOVINA WALKER.

We hereby witness that Lovina Walker made and signed the above statement on this 16th day of June, 1869, at Salt Lake City, S. L. County, Utah Territory, of her own free will and accord. HYRUM S. WALKER.
SARAH E. SMITH.
JOSEPH F. SMITH.

Here is a statement, signed by the one who made it and properly witnessed, which contradicts the purported statement of Mrs. Bidamon that, to her knowledge, Joseph Smith did not have more wives than herself. This is corroborated by the sworn testimony of Mrs. Lucy Walker Smith Kimball:

I was a plural wife of the Prophet Joseph Smith, and was married for time and eternity in Nauvoo, State of Illinois, on the first day of May, 1843, by Elder William Clayton. The Prophet was then living with his first wife, Emma Smith, and I know that she gave her consent to the marriage of at least four women tc her husband as plural wives, and she was well aware that he associated and cohabited with them as wives. The names of these women are Eliza and Emily Partridge, and Maria and Sarah Lawrence.

That Emma knew of plural wives being sealed to her husband is further corroborated by the testimony of Emily D. P. Young. Of her own marriage to Joseph, she says:

This was done without the knowledge of Emma Smith. Two months afterwards she (Emma) consented to give her husband two wives provided he would give her the privilege of

choosing them. She accordingly chose my sister Eliza and myself, and to save family trouble Bro. Joseph thought it best to have another ceremony performed; accordingly on the 11th of May, 1843, we were sealed to Joseph Smith a second time in Emma's presence, she giving her free and full consent thereto.—*Crooked Paths*, p. 5.[1]

In his affidavit, before given, William Law says of Emma's knowledge of Joseph's polygamous practices:

Mrs. Smith complained to me about Joseph keeping his young wives in her house and elsewhere, and his neglect of her. She spoke freely about the revelation and its threat against her life and she seemed to have no faith in it whatever. From what she said to me and from what I learned from other sources I have good reason to believe that Joseph and Hyrum Smith and others in the Church had been practicing polygamy for a long time before the revelation came forth, although it was vehemently denied from the public stand, and those who spoke of its existence were denounced as slanderers of the Church.

Reader, does this not make "THE LAST TESTIMONY OF SISTER EMMA" look slightly suspicious?

But, whether we consider the purported interviews with Mrs. Bidamon as stating the truth or not, we can not escape from the fact that the latter of these leaves an unfavorable impression for Joseph in the mind of the reader. It is admitted that there were "rumors" of polygamy. But how Mrs. Smith only heard "rumors" when she lived at Nauvoo through the trying scenes of 1842-1844, when the leading men of the church were turning against her husband and denouncing him for alleged immorality, is not explained. She declares, however, that Joseph assured her that there was no basis to these "rumors," and that they started from a "chat about plural wives," in which he had said: "Well, such a system might possibly be, if everybody was agreed to it and

[1] "Joseph Smith: Who Was He?" p. 79.

would behave as they should; but they would not; and, besides, it was contrary to the will of heaven." Reader, do you think that a man who was an out-and-out opponent of polygamy, as the Josephites try to make Smith out to have been, would say: "Well, such a system might possibly be, if everybody was agreed to it and would behave as they should"? Do these very words not make it appear that he was not so much opposed to the principle of polygamy after all, only to the abuse of that principle? No matter what the Josephites may say, or how they may try to explain away their force, these words will strike the ordinary reader as being the glimmerings of plural wifery through the thin gauze of Mrs. Bidamon's purported statement.

CHAPTER IX.

The Factions and Polygamy—The Legal Battle over Polygamy —Theoretical Polygamy—Practical Polygamy.

Following the assassination of Joseph Smith, the Mormon people divided into a number of independent and warring factions, each claiming to be the divinely authorized successor of the original church. Besides the main body under Brigham Young, and the larger following of Rigdon, Strang and Briggs, there were the smaller factions of Wight, Smith, Thompson, Brewster, Bickerton, Cowles, Cutler, Whitmer, Bishop, Morris, Emmett, Hinkle and Hedrick. But all of these factions were short-lived and soon went to pieces, with the exception of those following Young, Briggs and Hedrick, which are with us to-day.

Of the original twelve Apostles, nine went to Utah, viz.: Brigham Young, Heber C. Kimball, Orson Pratt, Parley Pratt, Orson Hyde, John Taylor, Wilford Woodruff, Willard Richards and George A. Smith. Of the remaining three, Lyman Wight broke off from the main body in 1844 or 1845 and organized a party of his own; John E. Page threw in his fortunes, first with Strang, and afterwards with Hedrick; and William Smith first affiliated with the Brighamites, then with the Strangites, then headed a faction of his own, and, lastly, in 1878, united with the Reorganization.

There is one significant fact which it is difficult for the Josephites, satisfactorily, to explain: *Every member of the original Quorum of Twelve Apostles, and at least six of the factions, are known to have advocated the doc-*

trine and practice of polygamy.[1] That those Apostles who followed Young advocated this doctrine, is well known. It is also conceded that Lyman Wight both taught and practiced it. That William Smith held it, is proved by his advocacy of it as late as 1851. And, as for John E. Page, his legal wife, Mrs. Mary Eaton, of Independence, Missouri, told Joseph F. Smith, Jr., and others, in 1904, that she gave him plural wives.[2] On the practice of polygamy among the factions, President Joseph Smith, of the Reorganized Church, in a letter to Mr. Joseph Davis, of Wales, and dated at Lamoni, Iowa, October 13, 1899, says:

> Nearly all the factions into which the church broke had plural marriage in some form. None in the form instituted by President Young. Sidney Rigdon had one form practiced by but a few, and that spasmodically, as an outburst of religious fervor rather than as a settled practice. William Smith had a sort of Priestess Lodge, in which it was alleged there was a manifestation of licentiousness. This he denied, and I never had actual proof of it. Gladden Bishop taught something like it, but I believe he was himself the only practicer. James J. Strang had a system something like Mahomet, four, I think, being allowed the king. Lyman Wight had a system, but it had no very extended range. President Young's system you may know of.

On the polygamous practices of various factions, "A Word of Consolation to the Scattered Saints," the first

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[1] The following are the wives of Brigham Young, married before the death of Joseph Smith, with the dates of their marriage and decease:

Name.	Marriage.	Death.
Miriam Works.	October 8, 1824.	September 8, 1832.
Mary Ann Angell.	February 18, 1834.	June 27, 1882.
Lucy Decker.	June 15, 1842.	January 29, 1890.
Harriett E. C. Campbell.	November 2, 1843.	.....
Augusta Adams.	November 2, 1843.	1886.
Clara Decker.	May 8, 1844.	January 5, 1885.

In all, Brigham Young had twenty-five wives and fifty-six children. Some of his wives were sealed to him by Joseph Smith himself.

[2] "Blood Atonement and the Origin of Plural Marriage," p. 59.

document ever issued by the Reorganized Church, says:

We cannot forego this opportunity to raise our voice against an evil which has well nigh completed the overthrow of the Church:—which Sampson like hath lain hold upon the very *pillars of society.* And instead of order, it has produced anarchy, instead of union, division; in short, instead of confidence and love, distrust and hatred. We refer to the system of spiritual wifery, taught by Brigham Young, to the "plurality" doctrines of James J. Strang, and the fouler system (of whoredom) taught by William Smith, and his joint occupant, called "Spokesman." These systems though unlike each other are all known as a system of polygamy: under which they themselves take shelter: hence we will not treat them under their proper names, but under the less offensive or semi-legal one, viz.: polygamy.

Mr. J. H. Beadle gives the following account of the system of spiritual wifery as advocated and practiced by Sidney Rigdon and his faction:

Shortly after the settlement of Nauvoo also, Sidney Rigdon had advanced his "spiritual-wife" doctrine, which regular Mormons now denounce as the great mystery of abominations, "sent by the devil to bring dishonor upon the true order of celestial marriage." Rigdon's theory of "spiritual wifery," as reported by old Mormons, was as follows:

In the pre-existent state souls are mated, male and female, as it is divinely intended they shall fill the marriage relation in this life; or, in more poetic phrase, "marriages were made in heaven." But in the general jumble of contradictions and cross-purposes attending man in this state, many mistakes have been made in this matter; A. has got the woman first intended for B., the latter has got C.'s true mate, and thus on, utterly defeating the counsel of the *gods* in the pre-marriage of the spirits. But the time had come for all this to be set right, and though they might not put aside their present wives, which would throw society somewhat out of gear, yet Smith might in addition, exercise the privileges of husband toward Brown's wife and *vice versa.* This seems to have been merely the Mormon version of modern "free-loveism," and from recent evidence it is quite probable it also was practiced to some extent in Nauvoo, thus making polygamy equally free to men and women; but it is

quite different, in theory at least, from the present "spiritual wifeism" of the Mormons, as will presently appear.—*Mysteries and Crimes of Mormonism,* p. 340.

The connection of Lyman Wight and his faction with polygamy is brought out in the following interview between Elder Brigham H. Roberts and Mr. Gideon Carter, who was formerly a member of Wight's faction. The statements herein given were sworn to by Mr. Carter before J. C. Christy, a notary public in and for San Bernardino County, California, on the 27th of February, 1874:

Question by B. H. Roberts: Did Lyman Wight teach and practice plural marriage?

Answer: He did. I remember that while he and his company were stopping at Prairie La Crosse in the fall and winter of 1844-45 Lyman Wight's son, Orange L. Wight, who was the husband of my sister Matilda, married a plural wife, a young lady to whom he had been engaged before marrying my sister, but with whom he had broken through some misunderstanding. I understand that Lyman Wight performed the ceremony. *En route* from Texas one Joel Miles married a plural wife; and Lyman Wight himself, before we arrived in Texas, also married a plural wife; and I remember distinctly that while living in Texas he had three wives, and I think he had four.

Question by B. H. Roberts: Mr. Carter, did Lyman Wight say that Joseph Smith taught plural marriage, and did he practice it by virtue of the prophet Joseph Smith having introduced it?

Answer: He did. He said that he saw and heard read the revelation establishing plural marriage before Joseph Smith's death. I have heard Lyman Wight relate many times how Joseph Smith announced the revelation to his brother Hyrum. Hyrum did not at first receive it with favor. His whole nature revolted against it. He said to Joseph that if he attempted to introduce the practice of that doctrine as a tenet of the Church it would break up the Church and cost him his life. "Well," Joseph replied, "it is a commandment from God, Brother Hyrum,

and if you don't believe it, if you will ask the Lord He will make it known to you." The matter caused Hyrum much distress and anguish of heart, he well-nigh sweat blood over it, so repugnant was it to his feelings, and such his dread of seeing it introduced into the Church; but he inquired of God, according to Wight's statement, and he received from the Lord the same revelation that Joseph had—that it was a true doctrine, and a commandment from God.

That revelation was made known to some of the Twelve before Joseph Smith's death; and after it was read in one of the council meetings with some of the Twelve. Joseph bore testimony that it was of God, and that it was a principle wherein there was wisdom, truth and virtue, and capable of bringing great good to the world; but owing to the sinfulness of men, and their weakness, it would damn more men than it would save. This is the explanation that Lyman Wight gave for the existence of polygamy in that branch of the church over which he held jurisdiction; the explanation given to the younger members of his following who found no warrant for the practice in the Book of Mormon or in the Doctrine and Covenants.

Lyman Wight also said that Joseph Smith had given him authority to perform these plural marriage ceremonies in connection with other ceremonies in the church. Mr. Wight, to meet the inquiries of some of his followers, in a pamphlet that was gotten out published what purported to be a copy of the revelation received by Joseph Smith, but in connection with it there were many rules to be observed by those entering into those plural marriage relations which I do not find in the revelation published by the Mormons in Utah. There were things in that revelation that caused some dissatisfaction, and the pamphlets were withdrawn from circulation and soon afterwards the practice of plural marriage in what may be called his branch of the Church was discontinued. Mr. Wight gave as a reason for this step the prejudice of the world against it; and said the people were not pure enough to live up to that order of marriage. After this there were no more plural marriages among his followers, though those who had already entered into that order maintained the wives they had taken.

Question by B. H. Roberts: Did Orange L. Wight marry your sister Rizilla as his third wife?

Answer: He did, in Galispia County, Texas, in 1849.

Question by B. H. Roberts: What relation do you sustain to the Mormon Church in Utah, Mr. Carter?

Answer: No relation whatever. I am not a member of that Church.[1]

The connection of William Smith and his faction with polygamy has been conclusively proved. Three of his wives, Priscilla, Sarah and Hannah, went to Utah with the Brighamites, and one of them was still living a few years ago.[2] We also have evidence to show that he advocated the doctrine from the stand at Nauvoo shortly after his brother's death and that he introduced it into his own faction as a tenet of faith at a conference held at Palestine, Lee County, Illinois, in October, 1851.[3] It was the latter that caused Jason W. Briggs to leave his faction.

That he publicly taught polygamy, soon after the death of Joseph, is proved by the testimony of Cyrus H. Wheelock given during the course of the Temple-lot Suit.

I never heard Joseph Smith teach the practice of polygamy from the stand; never heard any elder of the church preach it publicly from the stand in Nauvoo, until after the death of Joseph Smith. After Joseph Smith was dead I heard polygamy preached from the pulpit publicly in Nauvoo, by William Smith.

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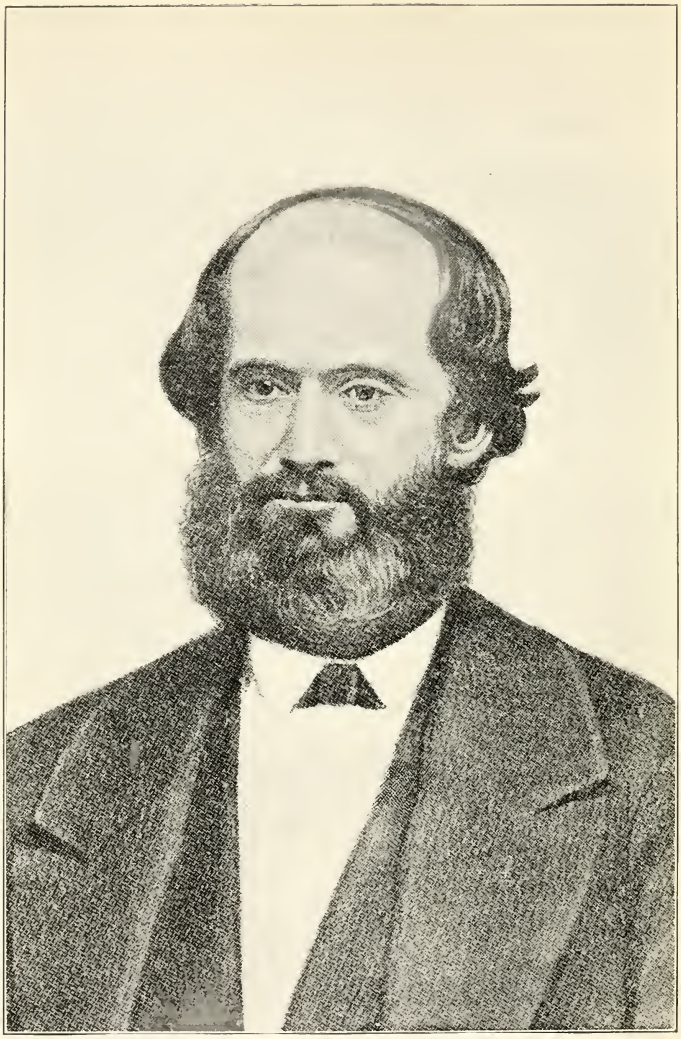
[1] "Succession in the Presidency of the Church," pp. 122-125.

[2] "Blood Atonement and the Origin of Plural Marriage," p. 58. In the celebrated Temple-lot Suit, Mary Ann West testified: "I was married to William Smith by Brigham Young; there was nobody but William Smith and myself present at the time of the marriage. I witnessed one other plural marriage to William Smith; her name was Mary Jones. Brigham Young performed that ceremony; nobody was present that I remember of." —*Abstract,* pp. 379, 380. Again: "He married me first, then married Mary Jones, and then a young girl by the name of Priscilla Morgridge. I did not consent to either one of the marriages."—*Ibid,* p. 382.

[3] J. W. Briggs says of the introduction of polygamy at this conference: "October 6th of that year (1851) they threw off the mask, in a council called at Priests' Lodge, and confessed to the belief in and practice of polygamy in the name of the Lord."—*Veil Lifted,* p. 9.



JAMES J. STRANG.

He stated a great many things; undertook to prove that polygamy was right, and that that order of marriage would be restored, and he preached so many strange things there to the people that Elder John Taylor got up and corrected him. . . . Yes, sir, it was forbidden, and William Smith was cut off from the church because he preached that. That was in the winter of 1844.—*Abstract,* p. 384.

The faction under James J. Strang, judging by their official utterances, did not take up polygamy until 1848. Prior to that time, their prophet vehemently denounced it as a doctrine and practice of the devil and pronounced a curse upon the heads of those who advocated it. In August, 1846, at a conference held at Kirtland, Ohio, the following resolution was adopted:

Resolved unanimously. That we utterly disclaim the whole system of polygamy known as the spiritual wife system lately set up in Nauvoo, by the apostates (Brighamites) who claim the authority there, and will neither practice such things nor hold any fellowship with those that teach or practice such things.

This was followed in July, 1847, by an article from the pen of Strang, entitled "Polygamy Not Possible in a Free Government," which appeared in the Strangite paper, *Zion's Reveille,* and during the same year a number of his most influential followers were cut off for holding this doctrine.

But, in 1848, Strang's views underwent a change and he became a polygamist, claiming to have received a revelation in which the practice was enjoined upon him. The report goes that when Strang adopted plural marriage his wife left him, taking with her their three children, and that he traveled over the country on his proselyting tours with one of his plural wives, to whom he gave the name of "Charles Douglas," dressed in the apparel of a man. Strang often boasted that "Charlie" was the

best missionary he had. However, when Strang was shot and it was told him that he must die, he pleaded to be carried home to his first wife, "Mary." This was done, and it is said she forgave him all and that he died peacefully in her arms.

As for the rest of the factions, I have not the data at hand from which to speak, but, as we have seen, it is admitted by the President of the Josephite Church that "nearly all" of them had plural marriage in some form. Now, as all of the original Apostles and a majority of the factions, independent of, and antagonistic to, one another as they were, taught and practiced polygamy, is it not natural to infer that they obtained this doctrine from the same fountain-head—the teachings of the Mormon Prophet himself?

THE LEGAL BATTLE OVER POLYGAMY.

Polygamy was first publicly announced as a doctrine of the Mormon faith on the 29th day of August, 1852, at a meeting held in the tabernacle at Salt Lake City, Utah. At the morning service, Apostle Orson Pratt delivered a lengthy discourse in defense of the doctrine, during the course of which he said:

> It is quite unexpected to me, brethren and sisters, to be called upon to address you this forenoon; and still more so, to address you upon the principle which has been named, namely, a plurality of wives. It is rather new ground for me; that is, I have not been in the habit of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States, and not only to them, but to a portion of the inhabitants of Europe; a portion of them have not been in the habit of preaching a doctrine of this description; consequently, we shall have to break up new ground. It is well known, however, to the congregation before me, that the Latter Day Saints have embraced the doctrine of a plurality of wives, as a

part of their religious faith.—*Journal of Discourses,* Vol. I., p. 54.

At the afternoon session, Brigham Young said:

You heard Brother Pratt state, this morning, that a Revelation would be read this afternoon which was given previous to Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been preached by the Elders, this people have believed in it for many years. The original copy of this Revelation was burnt up. William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime, it was in Bishop Whitney's possession. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma burnt the original. The reason why I mention this, is, because that the people who did know of the Revelation suppose it is not now in existence.

The revelation will be read by you. The principle spoken upon by Brother Pratt, this morning, we believe in. And I tell you—for I know it—it will sail over, and ride triumphantly above all the prejudice and priest-craft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people. . . . This Revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not.—*Deseret News,* Sept. 14, 1852.

How dismally this prediction has failed, is well known to all who are familiar with the history of the Mormon Church in Utah.

With the public promulgation of the doctrine, polygamy in all its glory was ushered in, and for the thirty years following was practiced without much effective opposition from the Federal Government.

The first enactment against polygamy was in the passage of the Morrill bill through Congress in 1862, which became a law by the signature of President Lincoln in July of that year. This, however, was ignored

by the Mormon people under the plea that it was unconstitutional.

It was followed by the Poland bill, which passed Congress and became a law by the approval of President Grant in July, 1874. Under this enactment, a test case was arranged and Elder George Reynolds was arrested on the charge of being a polygamist. His case was tried before the Third District Court of Salt Lake City in March and April, 1875, by which he was found guilty and was sentenced to one year in the penitentiary and to pay a fine of $300. The case was then appealed to the Supreme Court of Utah, by which he was discharged on the ground that the grand jury that had found the bill of indictment against him was illegal. But, on November 1, following, Reynolds was again arrested and was tried on the 9th of the following month, with the result that he was again found guilty. An appeal was then made to the State Supreme Court, which on July 6, 1876, confirmed the decision of the lower court. Subsequent to this, the case was carried to the U. S. Supreme Court, which, on January 6, 1879, unanimously handed down a decision confirming the constitutionality of the law against bigamy and polygamy under which he had been tried, and on the 14th of June he was resentenced to the penitentiary.[1]

The next step in anti-polygamy legislation was in the passage of the celebrated Edmunds act of March, 1882. Under it, there were twenty-two hundred convictions for unlawful cohabitation, though there were only about one-half dozen on the charge of polygamy, which was more difficult to prove. It is declared that during these trials Mormon women, believed before to be truthful and vir-

[1] Josephite "Church History," Vol. III., p. 361.

tuous, went on the stand and swore that they did not know who the fathers of their babes were, in order to shield their husbands from the penalties of the law against bigamy and polygamy. Under the Edmunds act, all persons living in the relations mentioned were disfranchised, and it is estimated that fully twelve thousand names, of both men and women, were stricken from the registration rolls. It is stated that at this time there were 3,500 polygamous families in Utah, or 3,500 men living with 11,500 women in the polygamous relation. Upon Mormon authority, it is declared that the number of such families has rapidly decreased, there being only 897 such families in 1902 and 647 in 1903.[1]

So zealously were the laws against polygamy and bigamy executed after 1882, that eight years later the President of the Brighamite Church issued his celebrated manifesto, which, as it may be of interest to the reader, I now give:

OFFICIAL DECLARATION.

To Whom It May Concern:—Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year; also that in public discourses the leaders of the church have taught, encouraged and urged the continuance of the practice of polygamy;

I, therefore, as President of the Church of Jesus Christ of Latter Day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our temples or in any other place in the Territory.

[1] The Edmunds law was supplemented in 1887 by a more drastic measure known as the Edmunds-Tucker act.

One case has been reported, in which the parties alleged that a marriage was performed in the Endowment House, in Salt Lake City, in the spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in the matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the church over which I preside to have them do likewise.

There is nothing in my teachings to the church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy, and when any elder of the church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter Day Saints is to refrain from contracting any marriage forbidden by the law of the land. WILFORD WOODRUFF,

President of the Church of Jesus Christ of Latter Day Saints.

Following this official announcement of the head of the Mormon Church (which was also sanctioned by a unanimous vote of the church in General Conference assembled) of his purpose to do all in his power to influence his people to live up to the laws of the land, Benjamin Harrison, who was then President of the United States, issued a proclamation of amnesty:

I, Benjamin Harrison, President of the United States, by virtue of the power in me vested, do hereby declare and grant full amnesty and pardon to all persons liable to the penalties of said act, by reason of unlawful cohabitation under color of polygamous or plural marriage, who since November 1, 1890, have abstained from such unlawful cohabitation, but upon the express condition that they shall in future faithfully obey the laws of the United States hereinabove named, and not otherwise. Those who shall fail to avail themselves of the clemency hereby offered will be vigorously prosecuted.

Since 1890, the Mormon people have made a show of living up to the law of the land, and when Utah became a State a constitution was adopted, by which polygamy is forever abolished, which received the support of the church leaders. But just how far they have been law-abiding, has been shown by the facts that were brought out during the Roberts and Reed Smoot cases. During the first, it was plainly brought out that Mr. Roberts had been guilty of living in the polygamous relation after 1890, and, during the latter, it was proved by the admissions of President Joseph F. Smith, himself, that he had had eleven children by his five wives after that date. It is also declared that Apostles Cannon and Teasdale have taken plural wives since the manifesto was issued, while the sudden disappearance of some of the church officials from their homes in order to escape appearing before the Smoot Committee, strengthens the suspicion that there are others, also, who are guilty of similar conduct.[1] It is evident from these flagrant violations of their pledges and the law of the land, that the Mormon word of honor is not to be depended upon.

THEORETICAL POLYGAMY.

It will readily be seen that the theory of polygamy, as it was advocated in Utah after 1852, drew its in-

[1] According to the evidence produced in the Smoot case, the following prominent Mormons married plural wives after the Manifesto of 1890: Apostle Abraham H. Cannon to Lillian Hamlin in 1896; Apostle George Teasdale to Marion Scholes; Apostles Cowley and Taylor to one or more plural wives each; James Francis Johnson to Clara Mabel Barber in 1896; and Apostle M. W. Merrill, J. M. Tanner, superintendent of church schools, Benjamin Cluff, president of Brigham Young University, besides many more.—*Proceedings before the Committee on Privileges and Elections of the U. S. Senate in the matter of the protests against the right of Hon. Reed Smoot, a Senator from the State of Utah, to hold his seat* (Vol. IV., pp. 476-478).

spiration and form from the "Revelation on Celestial Marriage." This "Revelation" presents two new and unique theories relating to marriage, that a man may have more wives than one in the present dispensation and that marriage contracts made here may be perpetuated for all eternity. The first is termed a plurality of wives; the second, spiritual wifery. The additional information is also given, that those who are married for time only will not attain to the fullest glory, become gods, in the world to come, but will only be angels to minister unto those who have entered their exaltation.

In order to sustain the doctrine of celestial marriage, the Mormon Church appeals to the Old Testament, citing the cases of Abraham, Jacob, David and other men who were polygamists, but who were favored of the Lord. They argue that, as Abraham was a polygamist and as the blessings of Abraham were to come upon the Gentiles, one of them to be bestowed was a plurality of wives. They also tell us that the prophet Isaiah had in mind the introduction of this principle in the last days, when he said: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach" (Isa. 4: 1).

It is also asserted that the New Testament sanctions polygamy. Those passages which, to the ordinary reader, teach monogamy, to the Mormon teach, simply, that men should enter the marriage relation. Thus, Paul's injunction to Timothy, "A bishop then must be blameless, the husband of one wife" (1 Tim. 3: 2), is made to mean that a bishop should be the husband of one wife at least, not the husband of one wife only.

But the most repugnant claim that Mormonism makes, is that Jesus Christ was a polygamist. Apostle Orson

Hyde, during the course of one of his sermons, declared that the marriage at Cana of Galilee, at which Christ performed his first miracle, was his own, at which he became the husband of Martha and Mary. "We say it was Jesus Christ who was married, whereby he could see his seed before he was crucified." This reference is to Isa. 53: 10: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." But here the prophet, evidently, has in mind Christ's spiritual seed, not babes begotten by the ordinary course of generation.

The Mormon priesthood claims to get its authority for performing marriages for eternity from the words of Christ: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven" (Matt. 16: 19).

It explains Christ's language, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage," to mean only that there will not be any marriage contracts made in the world to come, though those, they say, which have already been entered into may continue.

So, by a misapplication of Scripture, this most debasing and disgusting practice is clothed with divine sanction, forcibly bringing to our minds the words of Shakespeare:

> "In religion,
> What damned error, but some sober brow
> Will bless it and approve it with a text,
> Hiding the grossness with fair ornament."

PRACTICAL POLYGAMY.

The Mormon Church declares that plural marriage is a most holy institution and that, when the divine rules governing it are lived up to, it can only be productive of good here and happiness in the world to come. It charges that the stories which have been circulated against this system are false, and that on the whole it has proved acceptable to those who have adopted it. On the contrary, apostates and Gentiles, alike, condemn it in the strongest terms, denouncing it as the most debasing, heart-breaking and soul-crushing religious institution known to America, and declare that its tyranny was submitted to, largely, for fear of losing celestial glory. That some of the Mormon women, also, have shared this opinion, is proved from the spirited language of a daughter of President Jedediah M. Grant, "Polygamy is alright when properly carried out—on a shovel."

One of the most distressing concomitants of this system was incest. Men, in their rush for plural wives, married their own half-sisters, nieces and first cousins, or two sisters, or a mother and her daughter or daughters. Two of Brigham Young's wives, Clara and Lucy Decker, were sisters. William Hepworth Dixon, who was one of the few Gentiles to whom Brigham expressed himself on the subject, says in his "New America":

> Perhaps it would not be too much to say that in the Mormon code there is no such crime as incest, and that a man is practically free to woo and wed any woman who may take his eye. . . . It is known that in some of these saintly harems, the female occupants stand to their lords in closer relationship of blood than the American law permits. It is a daily event in Salt Lake City for a man to wed two sisters, a brother's widow, and even a mother and daughter. In one house in Utah may be seen the spectacle of three women who stand toward each other in the relation of child, mother and grand-dame, living in one

man's harem as his wives! I asked the President (Young), whether, with his new lights on the virtue of breeding in and in, he saw any objection to the marriage of brother and sister. Speaking for himself, not for the Church, he said he saw none at all.—*Quoted in Beadle,* pp. 369, 371.

Another debasing feature of the Mormon polygamous system was that it begot disrespect for womanhood and childhood. During the early days of the practice in Utah, men, in their eagerness to get wives, traded daughters with the same cold-blooded spirit that they manifested in trading horses. Heber C. Kimball, who had forty-five wives, was wont to speak of them, lovingly, as his "cows;" while Brigham Young said of his children: "I pay no attention to the children, but leave that to their mothers, according to the law of nature. The bull pays no attention to his calves." A young Mormon woman, after marrying a Gentile, said: "I don't know half a dozen men here who really respect their wives. It is a constant wonder to us, the way the Gentiles treat their women."

With such a system, it will not be easy to make people believe that everything was as lovely in the polygamous homes in Utah as the Mormons have tried to make it appear. No true woman, who has experienced the sweet sensations of love, will be made to believe their stories. As long as human nature is human nature, polygamy will be viewed by right-thinking men and women as cruel, debasing and unjust. And, no matter how hard the Mormons may try to tone down its glaring faults or touch up its feeble virtues, if it has any, the human heart will cry out against it unless the tender principle of love is made the servile slave of a fear of the loss of celestial glory.

That Mormon women, themselves, have found this

system a galling yoke and an intolerable burden, is proved, beyond doubt, by several statements on the subject which appear in Mormon works.

Helen Mar Whitney, the enthusiastic advocate of this doctrine among Mormon women, makes this confession:

> In my younger days, in the early scenes of trial and temptation, I thought that I would be perfectly happy if the plural-wife system could be relinquished. I felt unwilling to sacrifice my earthly happiness for the promise of future reward.—*Plural Marriage,* p. 37.

President J. M. Grant, as reported in the *Deseret News,* Vol. VI., p. 235, said of the rebellion of the Mormon women against polygamy:

> And we have women here who like anything but the celestial law of God; and if they could, would break asunder the cable of the Church of Christ; there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to their daughters, and to their neighbors; and say they have not seen a week's happiness since they became acquainted with that law, or since their husbands took a second wife.

But Brigham, in his own rough, crude way, tells the story of how the women of Utah felt over polygamy:

> Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say they are unhappy. Men will say: "My wife, though a most excellent woman, has not seen a happy day since I took my second wife; no, not a happy day for a year," says one; and another has not seen a happy day for five years. It is said that women are tied down and abused; that they are misused, and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly.—*Journal of Discourses,* Vol. IV., p. 55.

Again:

> Now recollect that two weeks from tomorrow, I am going to set you at liberty. But the first wife will say: "It is hard,

for I have lived with my husband twenty years or thirty, and have raised a family of children for him, and it is a great trial to me for him to have more women." Then I say it is time that you gave him up to other women who will bear children. If my wife has borne me all the children that she ever would bear, the celestial law would teach me to take young women that would have children. . . . Sisters, I am not joking; I do not throw out my proposition to banter your feelings to see whether you will leave your husbands, all or any of you. But I do know that there is no cessation to the everlasting whining of many of the women in this Territory. And if the women turn from the commandments of God and continue to despise the order of heaven, I will pray that the curse of the Almighty may be close to their heels, and that it may be following them all the day long. And those that enter into it and are faithful, I will promise them that they shall be queens in heaven, and rulers to all eternity.—*Journal of Discourses,* Vol. IV., pp. 56, 57.

As these quotations are taken from the published works of the Mormon Church, they can not be denied. In a leaflet, "Are Mormon Women Happy in Polygamy?", Mrs. A. G. Paddock gives the following account:

Mrs. H—— came to Utah a devout Mormon. When her husband decided to take another wife, she accompanied him to the Endowment House, as the cruel law of "celestial marriage" commands, but when Brigham Young asked the prescribed question:

"Do you give this woman to your husband, even as Sarah gave Hagar to Abraham?" she answered:

"Yes and No."

"What do you mean by such an answer?" the Prophet demanded.

"I mean yes, if he cannot go into the presence of his God without this sacrifice on my part; but if I consult my own heart, *No,* NO! a thousand times NO!"

She says, "On my way home from the Endowment House that day, I fainted three times; yet, so determined was I to do my whole duty, that I welcomed the new bride to my house, as a sister—but, oh! the martyrdom of the weeks that followed. At last, when on the verge of madness and suicide, I thought—"I

will know whether the fault is in the system, or in my own rebellious heart; I will go to those who are wiser and better than I, and learn whether they have become reconciled to such a life. Accordingly, I paid a visit to two of the Prophet's plural wives, to whom we were always taught to apply for counsel."

One of them said: "I have shed tears enough since I have been in polygamy to drown myself in twice over." The other said: "The plains, from the Missouri to this valley, are strewed with the bones of those whom this system has killed, and the cemetery on the hill is full of them, but every one of these women is now wearing a martyr's crown."

Miserable comforters, truly. But I thought I would make one more trial. I went to Brother C——'s. This was called a model polygamous family. The two wives were said to live together like the most affectionate sisters. I called on the first wife; told her how I felt, and asked: "Sister C——, is the fault in our religion, or in my own wicked heart? Are you happy in polygamy?"

She replied: "I have never seen a happy day or hour since my husband's second marriage; I have never laid down on my bed at night without drenching my pillow with tears."

"But perhaps the second wife feels differently," I said.

"You can ask her. She is in the next room."

I did so, and this was her reply: "For the sake of peace, I have given up everything. I have no longer a single right, either as woman or wife. If it had not been for my child, I would have ended my troubles by throwing myself into the river long before this."

"No comfort or help here," but deliverance was near, though I knew it not. I used to go down into my cellar to pray, and there, with my burning forehead pressed against the cold stones, I would plead that my rebellious will might be subdued; but the more I prayed the worse I felt; the more it seemed that if God had laid such an intolerable burden on women, he must be a cruel tyrant instead of a kind Father. At last, one day when I was praying, these words came to me, as distinctly as though a human voice had spoken them in my ear:

"My child, it is man, not God, who has laid this cruel burden upon you."

From that moment I was free. I no longer prayed to be

reconciled to polygamy, but fought against it with all the strength of my soul.

This, reader, is only one of hundreds of such experiences with this hope-blighting, soul-crushing and heart-breaking doctrine and practice.

By way of a summary, in bringing this book to a close, let me say that if human testimony is to be depended upon and if circumstantial evidence has any weight, we have proved the following points:

1. That Joseph Smith was born and reared in the atmosphere that produces impostors, knaves and libertines.

2. That the many and persistent reports of immoral conduct among the Mormons in the '30's justify the inference, strengthened into a belief by subsequent developments, that they were guilty of some form of sexual sin at Kirtland and in Missouri.

3. That Joseph Smith did both secretly teach and practice polygamy while at Nauvoo, and that it was this doctrine and practice that helped to bring about his assassination. And

4. That there was a revelation on celestial marriage at Nauvoo which was read before the High Council and which, in a number of respects, was identical with the "Revelation on Celestial Marriage" which the Utah Church declares came from Joseph Smith.

In the face of these facts, who dare say that Joseph Smith, the Mormon Prophet, was not the father of Mormon polygamy?

THE END.

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